

## THE

## CONGREGATIONAL MAGAZINE.

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## HISTORICAL AND STATISTICAL ACCOUNT

OF THE

CONGREGATIONAL CHURCH, CASTLE GATE,  
NOTTINGHAM.

[The following narrative has been supplied by an officer of the Church at Nottingham, chiefly from the records of that body, which have been carefully kept from a very early period.]

THE first Congregational Church in Nottingham was formed during the Protectorate of Oliver Cromwell, about the year 1655. After the restoration of Charles II., it was scattered by persecution, and its pastor\* driven away, in consequence of which the people, for a time, united with a church at Sutton, in Ashfield, of which Mr. John James was the minister.

Mr. James was an eminently holy man, and possessed of considerable preaching talents: he is represented in the Church-Book as having dwelt much, in his discourses, on the free grace of God in Christ, and as remarkable for the clearness with which, on gospel principles, he enforced a holy

practice: many were converted by his instrumentality, who doubtless are now his joy and his crown. He lived in troublous times, was much persecuted, and frequently imprisoned; in his imprisonment he manifested the spirit of Christ, frequently wrote letters of exhortation and encouragement to his flock, and was so undeviating in his adherence to the path of duty, that, when offered release on condition that he should no more preach in the name of Jesus, he absolutely refused. After labouring many years, the state of his health induced him, to the great grief of the church, to change the place of his abode, and he became pastor of a congregation in Wapping, London, where he died in 1696, aged 70 years.

Mr. John Gibbs was chosen his successor; he was of an exceedingly amiable disposition; his conduct and conversation were

\* This was probably Mr. Thomas Palmer, an ejected minister, of whom we read in the Nonconformists' Memorial, that he was pastor of a church in Nottingham, and imprisoned in 1663 for preaching in conventicles.

exemplary, and in the discharge of his official duties he was very laborious: during his ministry, which, owing to an early death, continued only four years, the violence of persecution abated, and the church was permitted to assemble without interruption.

On the death of Mr. Gibbs, the spirit of persecution revived; the meetings were held in secret places during the darkness of the night, and fines, imprisonments, and distrains were, for a considerable time, the portion of many. During this period, the church was destitute of a pastor, and, when not able to procure ministerial services, as was oftentimes the case, was edified by the pious exhortations of some of its members, and particularly of the then Elder, Captain Wright, a man eminently devoted to God, and who suffered much for the sake of Christ.

In 1686, Mr. John Ryther was chosen minister, and in consequence of the distance of Nottingham from Sutton, the two churches separated. He was the son of an excellent ejected minister, who is recorded to have been a man of strict piety, whom God wonderfully prospered in his work. Mr. Ryther continued with the church until his death in 1704. He very clearly preached the doctrine of justification by the imputed righteousness of Christ received by faith, and laboured with great zeal and success: in 1699 he published a sermon from Exodus xxxii. 26, which was preached before the Society for the Reformation of Manners. During his ministry, the meeting-house, in which the congregation to this day assemble, was built; the foundation-stone was laid in May, 1689.

After Mr. Ryther's death, Mr. Richard Bateson was ordained to the pastoral office. Mr. Bateson's

ministry appears to have been honoured of God, and to have given great satisfaction to the church. He continued in office till 1739, when a declining state of health induced him to lay aside public engagements. In 1728, it was deemed desirable to appoint an assistant to Mr. Bateson, and after a fruitless application to Mr. (afterwards Dr.) Philip Doddridge, and others, Mr. Floyd was chosen in the year 1730; he remained nearly two years, after which he became pastor of a church at Daventry, Northamptonshire; and in 1733, Mr. James Sloss, A.M., was appointed co-pastor with Mr. Bateson. Mr. Sloss was highly and universally respected for his learning and ability; he published several pieces, and, amongst them, an elaborate work on the doctrine of the Trinity; he continued in office nearly forty years, and till within a short time of his death, which took place suddenly on the 1st of May, 1772; a funeral sermon was preached on the 10th of the same month, to a very crowded audience, by the Rev. Mr. Winter, of London, from 2 Tim. iv. 7. The newspapers of that period, record his name in terms of high respect, and represent his death as a loss to the poor and needy of every persuasion. It is remarkable that Mr. Sloss was a Presbyterian minister of the Church of Scotland, but it was stipulated, when he became pastor, that he should attempt no alteration in the mode of church government.

After Mr. Bateson's resignation, several ministers were chosen to assist Mr. Sloss. Mr. Gervas Wylde, afterwards of Birmingham, remained seven years; Mr. Thomas Bingham continued five years, at the close of which he declined an invitation to become

co-pastor, and accepted one from a church at Dedham, Essex. Mr. Porter and Mr. Walker followed, but very soon left.

In the year 1759, Mr. John Troughton Alliston was appointed co-pastor with Mr. Sloss; he was ordained in the following year, but in 1771 he resigned, in consequence of the divided state of the church. Mr. Joseph Popplewell was chosen assistant in 1764, but only remained three years. In 1770 he was ordained pastor of the church, Hare Court, London.

The Rev. Richard Plumbe, A.M., was elected pastor in March, 1772, and ordained April 16, 1773. He was diligent and faithful in the discharge of his ministerial duties, was much beloved by his people, and gained the general respect of the town, by his quiet and peaceable disposition. He was a man of reading, and is said to have been well versed in the ancient languages of Greece and Rome. He died, after a short illness, on the 4th of August, 1791, in the fifty-fourth year of his age.

The Rev. Richard Alliott, the present minister, is the son of the late Rev. Richard Alliott, of Coventry, who was an exceedingly zealous and useful preacher of Christ, but who died in the year 1769, at the early age of thirty. Mr. Alliott was chosen in July, 1794, and ordained April 8, 1795; the Rev. Messrs. Kirkpatrick, of Sutton; Brewer, of Sheffield; Moody, of Warwick; George Burder, then of Coventry; Gill, of Market Harbro', and Calvert, of Chesterfield,\* were engaged on that occasion. At the request of the church, the ordination service was afterwards published.

\* It is worthy of note, that all these ministers are now deceased.

During Mr. Alliott's ministry, which has now continued forty years, the congregation has very considerably increased, and the church, which, at the time of his settlement, consisted only of forty-one members, now numbers nearly three hundred.

In 1828, his son, Mr. Richard Alliott, was appointed assistant, and on the 6th of January, 1830, ordained co-pastor, when the charge to his son was delivered by Mr. Alliott. The other ministers engaged were the Rev. Messrs. Gawthorne, of Derby; Webb, of Leicester; Gilbert, of Nottingham; Percy, of Warwick; R. S. M'All, of Manchester; Jarman, of Nottingham; and Roberts, of Melton.

The meeting-house in Castle Gate has been enlarged five times; the first was some years previous to the middle of the last century, when the Presbyterian congregation on the High Pavement adopted Arian sentiments; in consequence of which many families withdrew, and joined the Independents in Castle Gate. The subsequent enlargements have taken place within the last forty years, the latest in 1824.

Several neighbouring churches in the county, and on the borders of Derbyshire, were originally branches of this church, among which may be mentioned the churches at Ilkeston and Melbourne, in Derbyshire, and at Moorgreen and Keyworth, in Nottinghamshire, and more recently, one formed at Hyson Green, which is now under the pastoral care of Mr. Thomas Blount Burton.

It is to be observed, that although this church has existed nearly two hundred years, and without written articles of faith, no material change has taken

place, either in the doctrines maintained or in the mode of church government adopted, the former being Calvinistic, and the latter strictly Congregational.

May it continue to be blessed with spiritual prosperity. The Lord our God be with us, as he has been with our fathers: let him not leave us, nor forsake us.

## ON THE RECIPROCAL CHOICE OF MINISTERS AND PEOPLE,

### AN INTRODUCTORY ADDRESS AT AN ORDINATION SERVICE.

WE meet here this day, my honoured brethren and fathers, for an object the most interesting and important for which a number of rational, accountable, and immortal beings can be assembled. Reverence and godly fear become us, not, however, unmingled with gratitude and joy. Were we asked why such emotions and feelings are appropriate? our reply would be at once simple and intelligible. We are convened for a religious object—an object which associates us with the world of spirits, with all the holy beings in the creation of God, and, above all, with Him who is the Father of Spirits. The meaning of the word religion is re-union—the re-union of the erring spirit to the God from whom it has, by transgression, been severed; and one great object contemplated by it, is to bring the mind into the presence of the invisible world, to teach us to “stand by faith,” to “walk by faith,” to “live by faith.” We are taught, that without this divine principle we cannot please God. It may be regarded as the fundamental grace of the Christian character, on which the others depend for their existence, and rest for their support. It is grace which is blended with every acceptable duty, which is inseparable from every sanctified trial, and which mingles with every successful effort for the promotion of the divine glory. The charac-

ter of faith has been similar in every age, from the time of Abel to that of Abraham, and from the period when Abraham, in the strength of this grace, gave glory to God, down to these our own days. The sacrifices of Abel and Abraham were acceptable, because they were offered by faith, so our sacrifice of this day can only be agreeable to God as it is presented before him in the exercise of this grace.

Let us then enter his sanctuary, believing his existence, realizing his presence, and trusting in Jesus Christ, his only begotten Son, assured that he is no indifferent spectator of the sacred solemnities in which we are engaging.—“He holdeth the seven stars in his right hand; he walketh in the midst of the seven golden candlesticks.” He says to us, “Behold I come quickly, and my reward is with me, to give every man according as his work shall be.”

The object for which we are called together this day is to recognize the reciprocal choice of the minister, and the people of whom he is henceforth to take the pastoral charge. We employ the phrase reciprocal choice advisedly. The flock is not forced upon the pastor, nor is the pastor, by any external authority, forced upon the flock. They make choice of him to be their instructor in divine truth, and he chooses, in concurrence with the



invitation given to him, to be their guide and counsellor. The absence of all foreign authoritative interference in this most important part of church government, as well as in the whole of our ecclesiastical polity, is that which constitutes our independency or congregationalism. This is the one simple and intelligible principle which compels us conscientiously to separate ourselves from every church which admits, in the regulation of its temporal or spiritual interests, of the authoritative interference, or even influence, of any other church or churches. It is this which separates us from the Wesleyan, the Presbyterian, the Moravian churches; and it is this same principle which compels us also to separate from the Established Church of these kingdoms. It is usual, on occasions like the present, to enter into lengthened details of what we deem objectionable in the constitution and ritual of the Episcopal Church, as established by law in these kingdoms. But instead of urging our objections to the baptismal service, the liturgical repetitions, the absolution in the visitation of the sick, the burial service, the confirmation service, the pluralities, the patronage, the public advertisement, the bargaining, buying, and selling of the cure of souls, and the iniquitous disproportion between the stipend of the laborious curate or vicar, and that of the rector or bishop; we call your attention to an objection which takes its rise from the primary idea which the unsophisticated reader of the New Testament must necessarily form of the constitution of a Christian church.

And be it observed, that it is not our objection to the alliance of any ecclesiastical system with the civil power, to which we allude. This is, indeed, to every well-informed

Dissenter, insurmountable; but our objection is grounded on the absence of that right of private judgment which the constitution of the Church of England involves. Take, for instance, the appointment of a clergyman to his charge. Except in the very few instances in which the parishioners choose the rector, or lecturer, there can be no feeling of mutual interest between the minister and the people. The bishop or the lay patron appoints, but the appointment is, in most cases, wholly unknown to the people till they receive the official notification. And, in like manner, the people of his charge are equally unknown to the clerical nominee till he goes, according to the order observed in the Church established by law, to take possession of his rectory, vicarage, or perpetual curacy. Similar remarks apply to the inferior order of the clergy. There is no exercise of the judgment required on the part of the people. This is confined to the rector or vicar, who makes choice of his curate, and the curate, who makes choice of his rector or vicar. Far be it from us, my beloved brethren, to condemn those who, adhering to the Established Church, give up in this important point, and consign to others the right of choosing for them their spiritual guides. "To their own master they stand or fall." And equally far be it from us to affirm, that there are not a very great number of pious, laborious, and successful ministers of the New Testament within the pale of the Establishment, and that they will, sooner or later, endear themselves to the pious portion of their flock, and that thus a strong reciprocal esteem on the one part, and Christian affection on the other, will be engendered, and that this will thus, in the issue, be equivalent to the exercise on each

side of the right of private judgment—the pastor recognizing the people, and these their pastor, as the objects of their reciprocal choice. But while it is freely admitted that this is the case in a few isolated instances, the majority of cases prove to a demonstration, that the absence of all mutual choice, and all feeling of mutual spiritual interest in the first union, is not succeeded by that attachment of the pastor to the people, and the people to the pastor, which is both delightful in itself, and a pledge that his preaching and their hearing will not be without a decidedly good effect.

But, it may be asked, what is the real character of this principle you are advocating? and how does it appear to be so important in every thing which relates to the outward ordinances of religion? Is it not liable to many abuses? and have not many cases occurred in which you must confess that it has at least *appeared* to be injurious? We are willing to admit that there are cases in which it does appear to be injurious; but these are, we believe, few in number, and may be regarded as exceptions to the general rule. There is a hasty as well as a deliberate—a false as well as a true judgment. And the hasty and false, the deliberate and accurate judgment, will generally be found respectively associated with each other. It must also be recollected, that it is not every one among us who is professedly sincere and pious that is really so. Nor is every really sincere and pious man necessarily a very wise one. Hence it will sometimes happen that a minister of real piety may fall into error, either in accepting or refusing an invitation to a particular charge; and, on the other hand, a congregation, or a por-

tion of a congregation, consisting, perhaps, of a few influential members, may give their sanction to a man the least calculated to take the oversight of them in the Lord, while they may pass by with neglect the very minister they ought to have chosen.

The man of slender attainments, of questionable piety, but of specious and imposing talents, may succeed, where the minister of superior attainments, and of equal, and probably more valuable talents, will be treated with neglect, perhaps with something bordering on contempt. Now this, we contend, is the exception. And it will probably arise from some peculiarity in the circumstances of the parties, from a low state of religious feeling, a deplorable defect in information or mental culture; from the ignorance, conceit, and self-sufficiency of some who have attained an undue degree of influence in the church or congregation. But cases of this kind are confined to some small locality—to the retired village or small town—and even in these the duration of the error is limited to a short period—to a few months—probably to a few weeks. The first expression of popular feeling is always to be suspected; and every one at all acquainted with the movement of the public mind, is well aware that this primary expression is very frequently wrong. No wise man values it; no good man either courts or fears it. Time is the best rectifier of these errors. Men of principle and piety have only to wait, and their “righteousness will be brought forth as the light, and their judgment as the noon-day.”

Having thus endeavoured to state and obviate some objections, let us examine and unfold the principle by which the church government of the Independents or Con-

gregational Dissenters is principally distinguished. The principle then is this—*reciprocal choice*. The minister is chosen by the people; and the minister, in accepting the invitation given to him, chooses the people in return. The candidate for communion, in the ordinance of the Lord's Supper, and other means of grace, selects a church with which he would associate; and the church which he has selected, in receiving him to communion, chooses as suitable to be admitted to all the privileges of Christian fellowship. Now here it is, in all this, the absence of every thing like constraint. This then is the principle. Nor is it a sluggish and inactive principle. No. It can never be carried into operation without thought, judgment, discrimination. It admits of the employment of every legitimate means for enlightening the understanding and working on the affections. He who is the most strenuous advocate of this principle, may explain, illustrate, exhort; he may make use of the most powerful and persuasive arguments he can command, but he must not compel. The moment any attempt is made to force a decision on the judgment, or to do violence to the plain dictates of the conscience, that moment the principle is violated. Free choice is at an end, and a foreign and illegitimate authority is substituted for the decision of the individual mind. The right of private judgment is in abeyance, and the man thinks as he is taught to think, feels as he is taught to feel, and acts as he is taught to act, without the concurrence of any of the active powers of his mind. He becomes an automaton, acting as he is acted upon; and like the passive and yielding wax, is moulded at the will of one or more of his fellow-creatures. He is the crea-

ture of authority. And as to all religious doctrines, duties, and ordinances, he takes the very form and character "of the mould into which he is delivered."

It is this authority, urging claim after claim, and advancing from one degree of power to another, which has too frequently issued in the virulence of party feeling, the unholy violence of bigotry, and the reckless fury of penal statutes, and open persecution. It is probable that the greater portion of the evils which exist among different denominations of Christians, may be traced up to the fact, that a restraint is put upon this principle of free choice. Hence have originated the contemptuous wrath of the mere sectarian, the bitter scorn which has taken from kindred and from home all their delight, and those bloody conflicts which in past ages have moistened the mountains of Savoy and Piedmont, the plains of France, and the fields of England, with the blood of the persecutors, who have assumed to themselves the right of lording it over conscience, and that of the persecuted who have courageously resisted the claim as a flagitious usurpation. Admit that men have a right to decide for themselves as to what outward mode of worship they deem most scriptural, and to associate with that religious sect which adopts it; that no human authority has a right to interfere and to say, "you must adopt this mode of outward service, you must associate with this party—you must call yourself by the name of this sect—you must place yourself under the direction of this or that religious teacher—admit, we say, that no man, nor any number of men, has authority to make use of such language—and thus let our principle be carried out into its full practical effect, and you expel from the

world and from the church nineteenth century of that carnal contention, falsely called religious, which is a deformity in the otherwise perfect form of Christianity, and an object of scorn and contempt to the ungodly.

The whole frame, temper, and genius of the New Testament is diametrically opposed to every mode of compulsion, and to every thing, bearing the name of Christianity, that would engender it, even in its mildest and least offensive form. He who is the living, breathing, and animating soul of the New Testament, has taught us, both by precept and example, that we are not to condemn those who do not choose that which we choose, but that, as ignorant and erring mortals, we are to leave the sentence of approval or condemnation to Him, who is acquainted with the principles and motives of our actions—"who searches the reins and tries the heart."

It was the beloved disciple, he whose spirit was the most gentle, who appears to have had most of the mind of his Divine Master, who addressed his Lord and said, "Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us." But "Jesus said unto him, Forbid him not, for he that is not against us is for us." And again, in the passage immediately following, "Jesus, as he was going up to Jerusalem, sent messengers before his face, and these entering into a village of the Samaritans to make

ready for him," were not received (on account of the violent antipathy of the Samaritans to the Jews, and probably because they thought he was going up to worship at Jerusalem;) and when his disciples James and John saw it, they said, "Lord, wilt thou that we command fire to come down from heaven to consume them, even as did Elias?" These are the servants. Let us listen to the Master. He rebuked them and said, ye know not what manner of spirit ye are of." "Ye know not how much of personal resentment and mere ostentation are mingled with your zeal; and how mild and gentle is this dispensation compared with that under which Elias prophesied." "The Son of man is not come to destroy men's lives but to save them."

We can but regard these striking though short narratives, of two remarkable occurrences in our Lord's life, as designed to teach us that we are not authoritatively to interfere in the religious opinions and practices of others; and the obvious inference also is, that we are left to the decision of our own judgment, and our individual and personal responsibility, in every thing that relates to the all-important concerns of religion. Others are not to dictate to us; nor are we to dictate to them. "Be not ye called Rabbi; for one is your master, even Christ. And call no man your father upon the earth; for one is your Father which is in heaven, and all ye are brethren."

#### PAUL WAITING AT ATHENS.

IN a paper on Paul waiting at Athens, contained in a former number,\* we endeavoured to place be-

fore our readers a picture of the spiritual condition of that illustrious city at the time the Apostle visited it, and to confirm the truth of the delineation by a reference to

\* Our January Magazine, page 11.

the writings of some of the more celebrated authors of classical antiquity. The narrative, a part of which has already engaged our attention, presents to the mind other topics of very considerable interest, and which are equally capable of proof and elucidation from the ancient poets, orators, and historians. To these we would now beg to direct our readers; in doing which, it may be desirable to contemplate, in our progress, the classes of persons with whom Paul came into contact,—the conduct he pursued,—and the result with which his visit was attended.—Before, however, we enter on these subjects, we are desirous of making a few remarks on the character of the scripture narrative itself, being strongly impressed with the idea that it bears upon its face indirect, yet most striking evidence of *divine inspiration*.

It is of great importance to ascertain with what care and niceness of observation the Apostle surveyed the city. We are nowhere told exactly how long he remained there; but there is satisfactory circumstantial evidence to prove that he stayed quite long enough to obtain a complete and enlarged view of its unrivalled glories. This evidence may be derived from a comparison of Acts xvii. 14, 15, and xviii. 5, with 2 Thess. iii. 1, 2. This may be strengthened also by the fact of his disputing *daily* in the market-place, implying, of course, that he abode there some days. There is, moreover, one short passage in the history, which will enable us to judge with tolerable correctness as to the attention with which he gazed upon the numerous and wonderful objects of the place. The passage to which we refer is in the 23d verse, rendered in our version, "For as I passed by and beheld your devo-

tions;" a rendering which, we think, does not express the full meaning and power of the original. The two Greek terms employed by the Apostle are *διερχομενος* and *αυθιπερην*, of which the former is explained in the Lexicon of Hesychius, by the term *περιερχομενος*, and may be translated in English, "going over or round;" the latter denotes the act of viewing any thing with a most attentive eye; it is rendered by Schleusner, "*fixis oculis intueor et specto*," and in English it may perhaps be adequately expressed by the phrase "closely observing." Adopting then this explanation of the words, they declare unequivocally that Paul walked round the city, and that he surveyed with the utmost care the distinguished objects with which it abounded. This being the case, it would appear very *remarkable*, that neither the historian in his relation, nor the Apostle in his address, makes any *specific* mention of what on every hand met his watchful and examining eye. Neither do they dwell on any of the brilliant and kindling passages in the history of its people. There is not a word about their battles, their valour, their triumphs; no reference to their majestic buildings, their exquisitely delicate and all but speaking statues, their consummate oratory, their splendid and thrilling poetry, their dreamy and soaring philosophy; no description of the natural scenery of the place, of the rocks which environed it, of the streams by which it was watered, of the trees which gracefully waved over it, of the enchanting prospect commanded from its acropolis, or of that ever-rolling sea whose dark-blue waves broke upon its ports. On all these things there is the most perfect silence. Yet what rich and stirring themes for the pen of a ready writer!

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What ample materials for broad and vivid delineation! What a field for the tourist and the antiquarian! Witness the rapture poured forth by Cicero in various parts of his writings, and the pages of Plutarch and Pausanias; and among the moderns, the descriptions of Dr. E. Clarke. Why then were they so entirely left out? Did the historian or the Apostle want talent for drawing a picture of unrivalled beauty and richness of colouring? Surely such an idea cannot for a moment be entertained. On all these subjects they could have cast the truth, and the power, and the brightness of an imagination the most glowing and sanctified. How then can we account for the omission? It would be totally in vain to allege for any purpose of objection, that these men were engaged in wholly different things, that they were influenced by spiritual feelings and designs, or that it would have been quite out of keeping with their professed character and embassy; because this would be only in other language to concede the point for which we contend, viz. that they spoke and wrote not as their mental faculties and inclinations might have led them, but "as they were moved by the Holy Ghost."

Having thus premised these observations, we now proceed to contemplate the persons with whom Paul came into contact.

No person could be more deeply penetrated than he was with the truth that Jehovah could not give his glory to another, nor his praise to graven images. It was to him a source of bitter pain to see a blind attempt so zealously and universally made to change the glory of the incorruptible God into an image made like to corruptible man. His spirit was stirred within him by what he beheld. Well aware

of the value of the soul, and of the ruinous influence of idolatry, constrained by the love of Christ, overpowered by the contemplation of a judgment day, he longed to be the instrument of conveying to them the blessings of saving knowledge, of heavenly grace, and of a hope of which they should never be ashamed. He therefore repaired to the synagogue, to reason with the Jews, and the devout persons. Here it is very needful to bear in mind that the Jews had been vanquished successively by the Syrians, the Egyptians, and the Romans; and that, after having been subjugated, they were scattered abroad into the cities of those countries over which their conquerors reigned. It appears also to have been a law and an invariable practice among them, that wherever in any city there were ten of their people, who, from their superior circumstances, could constantly attend on the service of God, there a synagogue should be erected. This will account most satisfactorily for there being a synagogue in almost every place the Apostle visited, and, of course, for there being one at Athens. To the Jews then, as to the lost sheep of the house of Israel, this holy man first applied himself, doubtless feeling the most intense solicitude to convince them that Jesus, whom their nation had rejected, crucified, and slain, was the true Messiah, the anointed One of God. In connexion with the Jews, he reasoned also with the devout persons. "Who were these devout persons," may some of our readers naturally ask? to which enquiry an intelligible answer may be at once returned. The concurrent opinion of lexicographers and commentators appears to be, that they were originally Pagans, who had come over from Paganism to the



Jewish religion; an opinion in which we most fully coincide, apprehending that it is capable of being most completely sustained by an appeal to the sacred oracles themselves. In the 13th chap. of the Acts, verse 43, we find the phrase, τῶν σεβομένων προσηλύτων, the term proselyte being thus joined to the term religious or devout, which affords us some light upon the matter; in the 50th verse, τὰς σεβομένας γυναῖκας, "the devout women," were evidently a part of those who, in the 43d verse, are called religious proselytes, whilst in each verse a distinction is obviously preserved between them and the Jews. In the 16th chap. and 14th verse, we read of Lydia, σεβομένη τὸν Θεόν, "who worshipped God." She was doubtless a Pagan by birth and country, but yet she is presented to us under the marked character of a worshipper of God, the true God being unquestionably meant. The 4th verse of the 17th chap. contains the expression τῶν τε σεβομένων Ἑλλήνων, the accusative case τὸν Θεὸν being plainly understood after the participle σεβομένων, which, in respect to religious character, would identify these devout Greeks with Lydia, and with the religious proselytes mentioned in the 13th chap. In the 17th verse of the narrative under our consideration, we have no hesitation in understanding the words τὸν Θεόν after the participle σεβομένων, and in regarding the appellation as given to these persons, *par excellence*, because they had turned from the follies and abominations of idolatry, to reverence and serve the God of Israel according to the practice of the Jews. The appellation conveyed by it were not unknown to the invaluable historian, Josephus. One passage we must quote in order to

show this, Ant. lib. 14. cap. 7. where having mentioned the vast treasures of which Crassus plundered the temple at Jerusalem, he calls upon his readers not to be astonished at the immense riches of that temple, seeing that it had received contributions πάντων τῶν κατὰ τὴν οἰκουμένην Ἰουδαίων, καὶ σεβομένων τὸν Θεόν, "from all the Jews throughout the world, and from those who worship God," thus making a distinction between Ἰουδαῖοι, "native Jews," and σεβομενοὶ, "proselytes or devout worshippers." Guided then by these lights, we may perhaps very safely conclude that Paul reasoned with the native Jews, and with those who, from Pagans, had become proselytes to Judaism; and though we are not told the train of thought, and argument, and expostulation which he pursued, we have no reason to doubt that he aimed at drawing them off from the vanished dispensation of Moses, and at fixing their minds on Christ the better hope, the only hope set before guilty man, in "the glorious gospel of the Blessed God."

But these were not the only persons with whom Paul had to do. He went into the market-place, and there reasoned with those he met, Athenians and strangers, of whom some were of philosophic character and reputation. Our readers may be gratified by a brief description of this place. The term ἀγορά is said by Eustathius to mean "a place in which the people assemble;" εἰς ὃν ἀγείρεται ὁ λαός. The Ἀγοραὶ, forums or market-places, were very numerous at Athens; but two were chiefly remarkable, the old and the new one. It was in the former of these that the Apostle walked, situated in the Ceramicus within the city, and called Ἀρχαία ἀγορά. It was exceedingly spacious, and adorned

with buildings of great beauty and magnificence. The public assemblies of the people were held in it, although it was principally intended for the resort of persons to buy and sell. The time when the goods were exposed to sale was called *πλήθουσα ἀγορά*, "full market," from the great concourse of people.

We are told that the inhabitants daily flocked to this place, and that the twenty thousand citizens of Athens never ceased to frequent it, occupied either with their own affairs, or with those of the state. Here then Paul would find the most numerous congregation. He was not the first who had sought to impart wisdom on this spot. Socrates used to walk there in the character of a teacher, more than 400 years before, whose disciple Xenophon thus writes concerning his venerated and much-loved master, *Mem. lib. II. cap.*

1. §. 10. Ἄλλα μὴν ἐκεῖνός γε αἰεὶ μὲν ἦν ἐν τῷ φανερῷ πρῶτ' τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει, καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν, καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι συνέσεσθαι. This passage may be translated literally as follows, "Moreover he was in truth always in public: for early in the morning he repaired to the public walks and to the gymnasium, and when the market was crowded, he was to be seen there, and through the rest of the day, without ceasing, he was present wherever he might be surrounded with the greatest number of persons." But though Paul was not the first teacher that had appeared in this place, he was immeasurably the greatest and the best. Yes, there he stood as the servant of the Most High God, with an intellect irradiated through all its powers by "the Father of lights," with a heart overflowing with pity for perishing men, pre-

senting to the people, not for sale, but for free acceptance, blessings more precious than all the commodities of their market, more refreshing and healing than the dew of heaven, more lasting than the earth with all its loveliness, than the heavens with all their star-lit and sunny glory!

But we must now turn to the Athenians themselves, one of the most extraordinary races of men that ever lived and acted on the great theatre of the world. In their life we may at once perceive all that is curious and stirring, noble and humiliating. Surely none but their own countrymen could have delineated their character in its might and its weakness, throwing around it in exact proportion those lights and shadows which marked its progressive development. By such persons their character has been drawn, and drawn too with that fidelity, force, and vividness, which instruct, admonish, and even appal the mind of the reflecting student of their history. We may be permitted here to quote from Thucydides and Xenophon one or two short passages which reveal this character in its more general features, and afterwards to introduce the justly-famed passage from Demosthenes, which attests their insatiable thirst for every thing new and strange. In *Thuc. lib. I. cap. 70.* they are thus spoken of, Οἱ μὲν γε, νεωτεροποιοὶ, καὶ ἐπινοήσαι ὀξέεις, καὶ ἐπιτελέσαι ἔργα, ὃ ἂν γινῶσιν. Αὐθις δὲ οἱ μὲν, καὶ παρὰ δύναμιν τολμηταί, καὶ παρὰ γνώμην κινδυνευταί, καὶ ἐπὶ τοῖς δεινοῖς εὐδαιμονοῦντες. In English as follows, "They indeed are fond of innovation; quick both to contrive, and to accomplish by exertion, whatever they may plan: moreover they are daring beyond power, and court peril beyond belief, and even in their disasters, glowing with hope."

Again in lib. II. cap. 40. Pericles, speaking of himself and of his fellow-citizens, thus proceeds, φιλοκαλοῦμέν τε γὰρ μετ' εὐτελείας, καὶ φιλοσοφοῦμεν ἀνεν μαλακίας. "For we delight in what is elegant with chastened splendour, and we cultivate knowledge without effeminacy." In the Mem. of Xenophon, lib. III. cap. 5. § 3. they are presented to our attention in the following language, Ἀλλὰ μὴν φιλοτιμώτατοί γε καὶ φιλοφρονέστατοι πάντων εἰσὶν ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. "But truly, of all people, they are the most courteous and the most anxious to excel: which dispositions very powerfully excite them to brave danger for glory and for their country." But notwithstanding their quickness of conception, promptitude of execution, incredible daring, never-flagging hopefulness, love of the beautiful, study of wisdom, and kindheartedness, they were a light-minded, restless, and busily idle people. They are described by the inspired historian, as spending their time in either *telling or hearing some new thing*. So spake their illustrious orator, Demosthenes, nearly 400 years before, than whom no person ever more acutely detected or more fearlessly unveiled the weaker parts of their character. The passage to which we refer may be found in the first Philippic, and with some slight variation, again in the Oration on the Letter, sometimes called the eleventh Philippic, delivered some twelve years afterwards. We quote from the letter, in which, having set forth his countrymen as engaged in issuing decrees, he adds, and πυνθανομενοι κατα την αγοραν ει τι λεγεται νεωτερον, "*enquiring in or through the market-place, if there were any thing new announced*." Such then, without troubling our readers with

further quotation or comment, was the character of the Athenians among whom Paul stood up to preach "the unsearchable riches of Christ."

But the Apostle met also with some of their philosophers, of the two famous sects called the Epicureans and the Stoics, who encountered him most probably with feelings not very unlike those with which Goliath drew near to the ruddy stripling of Bethlehem. Of the former of these sects, Epicurus was the founder, an Athenian born about 340 years before Christ. It is neither possible nor requisite for us to notice all their opinions. We may just advert to those of them which are tacitly rebuked and openly confuted in the address of Paul, which may be thus stated, "They believed that the world was not made by God, nor by any wise designing cause, but arose from a fortuitous concurrence of atoms; that there is no providence superintending human affairs; that the souls of men die with their bodies, and that, as a natural consequence, there are neither rewards nor punishments after death." There is something peculiar in the maxim by which Epicurus destroyed the *providence* of God, το μακαριον και αφθαρτον ουτε αυτο πραγματα εχει, ουτε αλλω παρεχει, "The blessed and incorruptible Being hath no business of his own, nor doth he make any for others." Of the latter sect Zeno was the founder. Because he walked and philosophized in the *στωα* or portico at Athens, they were called Stoics. Their tenets, so far as we are here concerned with them, were, "That the whole world, with all its parts, was God, and that this is One only; that the soul was a portion of the divine essence, and though continuing after death, was yet corruptible; also that there was no

state of future rewards and punishments corresponding to the conduct of man whilst on earth." Thus it was, that on almost every point connected with the dignity, the peace, the purity, and the happiness of the immortal soul, these men "professing themselves to be wise, they became fools!"

It will be obvious to every thoughtful mind, that much wisdom and courage were necessary to enable the Apostle to render his encounter with these people effective and beneficial. It was his happiness to be richly endowed with both these qualifications. He neither knew nor felt the fear of man, however wise, or great, or exalted. He preached to them Jesus and the resurrection, a resurrection doubtless either to infinite bliss or woe, and Jesus as the *only* way to escape the one, and to obtain the other. His Athenian hearers were amused, wondered, and some of them with mingled pride and contempt exclaimed, "What will this babbler say?" Whilst others regarded him as "a setter forth of strange gods." In order therefore to satisfy their curiosity, and to gain a clearer knowledge of what he had proclaimed, they conducted him to the Areopagus, the oldest and the highest court of the city, where, long before, Socrates had been tried and sentenced to die. It had the controul and the final ordering of every thing connected with their religion. There is no proof that they wished to bring him to a formal trial, but merely that he might more fully unfold the doctrines he had already exhibited to their attention. Never, truly, was a more distinguished man placed in a more interesting situation. This was the crisis of his visit; a crisis too in which this "man of God" was not found

wanting. If we remember correctly, of three things ardently desired by Augustine, one was to hear Paul preach at Athens. We can deeply sympathize in this desire, and when gazing on the brilliant cartoon of Raphael on this subject, we have almost imagined ourselves enjoying the privilege. The language of the poet has rushed into our minds,

Listen that voice! upon the hill of Mars,  
Rolling in bolder thunders than e'er  
    pealed  
From lips that shook the Macedonian  
    throne;  
Behold his dauntless outstretched arm,  
    his face  
Illumed of heaven!

Yes, it was then that he experienced the presence of that Saviour, who, from out the effulgence of light, addressed him on his way to Damascus,

Inspiring him with words,  
Burning, majestic, lofty as his theme,—  
The resurrection, and the life to come!

Standing in the midst of the Areopagus, he published to them truths as plain as they were profound, and closely interwoven with their immortal welfare; truths relating to the infinitely glorious perfections, the mighty works, the mysterious but righteous ways, the solemn and gracious designs of Jehovah, the only living and true God. We will not occupy our readers with any further formal analysis of his address, or waste any words in characterizing its peculiarities. It is before them in all its simplicity, and grandeur, and comprehensiveness, a matchless specimen of holy and glowing eloquence, every way worthy of him whose lips had been touched with a live coal from off the altar of heaven. But we may just observe that it is manifestly, as might be expected, levelled against the grossly idolatrous practices of the people, and against the confused

and fatally erroneous opinions of the Epicureans and Stoics; and we trust our readers will carefully read the address itself, and compare it, especially in some of its parts, with the abstract we have given of the tenets of these philosophers, a proceeding which will completely prepare them to verify the truth of our declaration.

In reflecting upon the noble and heavenly character of Paul himself, and upon the singular personal qualities of those whom he encountered at Athens, it becomes a deeply interesting question, what result attended his visit. It is told us in the last three verses of the chapter; and the more we meditate upon it, the more we shall discover how strikingly it illustrates the language of the Redeemer, "I thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from *the wise* and prudent, and hast revealed them unto babes;" and that of the Apostle, "not many *wise men after the flesh*, not many mighty, not many noble are called." His doctrine dropped as the rain, and distilled as the dew, but it was like the rain and the dew falling upon the parched sands of the desert, or upon the unconscious bosom of the naked rock. When they heard of the resurrection, one of the sublimest and most consolatory truths of the gospel, some mocked, and others wished to give him another hearing. But there was a little fruit. Some men clave to him, and believed, among whom two are mentioned by name, Dionysius, the Areopagite,

and a woman named Demaris, and, as it is added, others with them. And surely on the supposition that these persons, or any part of them, continued faithful unto death, the result of his visit was most delightful and glorious after all, and infinitely transcended in importance all the events and the mighty deeds of the past history of its people. How much of the power and glory of Athens has already departed; scarcely a twilight now lingers around it; and a period is approaching, when every vestige of its learning, and valour, and greatness, and beauty, shall be no more; when the earth shall be burned up, and the heavens vanish away; whilst the result of Paul's visit will be ever growing in importance, and be commensurate with eternity itself!

Here we must close. In reviewing what has been written on Paul waiting at Athens, what powerful motives arise to more fervent gratitude to the Divine Being for the volume of revelation;—that volume which can disperse every mist from the mind, open before it every path of truth, and direct it to the Mediator of the new covenant, of whom the poet so appropriately sung,

In his blest life  
I see the path, and in his death the price,  
And in his great ascent the proof supreme  
Of immortality!

May we then more devoutly study, and more thankfully revere "the Holy Scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus."

## REMARKS ON THE RETURN OF THE JEWS TO PALESTINE.

## LETTER II.

*To the Editors.*—The passages supposed to predict the return of the Jews to Palestine are far too numerous to be considered, or even referred to, within the limits of this letter. I must content myself with offering a few comments on those that have been deemed most explicit and conclusive.

The first prediction which demands our attention, both on account of its phraseology, and also because it is much relied on by those who expect a temporal return of the Jews, occurs in the eleventh chapter of Isaiah's prophecies; "And in that day there shall be a root of Jesse which shall stand as an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand a second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," &c. In this prophecy, there is probably some allusion to the return of the Jews from Babylon; but the elevated strain of the whole passage, many of its parts, together with the connexion in which it occurs, justify, if they do not even demand, the belief that all its descriptions are figurative, and its principal reference spiritual. That this is not an un-

founded theory may be shown, I think, by two or three considerations. In the first place, this prediction is connected with another, the figurative character and spiritual reference of which can scarcely be questioned. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid," &c. But, second, many parts of the prophecy itself cannot be, and are not, even by those who expect its literal accomplishment, understood in a literal sense. What commentator is there so wild as to imagine that the nations specified in this prophecy, many of which have long since ceased to exist, shall be restored and employed in bringing the outcasts of Israel and the dispersed of Judah to their land? What advocate of the literal scheme is boldly-consistent enough to declare that, *in reality*, Ephraim and Judah shall fly on the shoulders of the Philistines toward the West, and spoil them of the East together? Or who expects that Israel will again lay his hand upon those old foes that ages ago escaped from it, Edom, Moab, and the Children of Ammon? Or, lastly, is it believed that "the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river, and smite it in the seven streams thereof, and make men go over dry shod?" But, if all these declarations are highly figurative, where is the proof that the others, with which they are associated, are not figurative also? As far as I am aware there is none. On the other side, however, some positive evidence may be brought to establish their



spiritual signification. In the twelfth verse of this chapter, it is predicted, that the "Messiah shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Now, if the prophecy describes a literal return, it must be in this verse. But here it is declared, that there will be assembled in Judea, not only the Jews, but the Gentiles also; for "he will lift up a standard to the nations." Thus, on the literal scheme of interpretation, the prophecy is made to prove too much, and to foretell an impossibility. Another argument in favour of the spiritual interpretation of this passage may be deduced from the declaration, "they shall lay their hand upon Edom and Moab." To these words the Apostle James has supplied a key, in a quotation already made from the 15th chapter of the Acts. Referring to a very similar prediction of Amos, which occurs in a similar connection, "that they may possess the remnant of Edom," &c. James uses the following words, "that the residue of men, and all the Gentiles might seek after the Lord." Now, if such is the meaning of the language of Amos, why should we not understand the parallel passage of Isaiah in a similar way? And if this part of the prophecy is figurative, why not the other parts, for who can determine where the literal ends, and the metaphorical begins? For these reasons, I think the chapter before us cannot be fairly adduced in support of the opinion that the Jews will return to Palestine.

The 60th and 65th chapters of the same prophecies have also been supposed by some to countenance this theory. With respect

to these chapters, I may repeat the observation just made, that we are not warranted, without very sufficient reason, in affixing to one part of a prediction a literal, and to another part a spiritual signification. But this is and must be done by those who adduce passages from the prophecies under consideration, to establish the restoration of the Jews. If, for instance, this restoration is foretold in the words which occur in the 60th chapter, "they shall inherit the land for ever," the attendant circumstances of this event, which are very fully described, ought to be understood in a similar way, and then it would follow, that not only will Judea be peopled with the princes and tribes of Israel, but also with the kings and forces of the Gentiles, and with the abundance of the sea. Thus collected, these sons of strangers shall rebuild their walls, princes shall be their servants; yea, what is still more marvellous, they shall actually suck the milk of the Gentiles, and shall suck the breast of kings. Nor shall kings and nations alone assemble in the Holy Land, for the beasts of the field shall honour them, and the multitude of camels, the dromedaries of Midian, Ephah and Sheba, the flocks of Kedar, and even the rams of Nebaioth shall be there! Over such an assembly most naturally do sun and moon stand still fixed in astonishment and delight! In the 65th chapter, the restoration of the Holy City and her inhabitants stands in a connexion which, without any other argument, proves that it must have a spiritual fulfilment; "For behold," says Jehovah, "I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which

I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." Now, if the former promise of this paragraph be understood, as some would have it, to predict a new material state, then Jerusalem which now is, will be swept away, and another but different city will bear its name. But this supposition contradicts all the fond anticipations of the Jews, who are not so much attached to the name as to the locality; and is equally opposed to *their* views who expect the present sacred land of Judea to be inhabited as before. But if, on the other hand, the new heavens and new earth describe nothing beyond a spiritual renovation, as Jerusalem is said to share in it, why not apply the same rule to both parts of this passage, and understand the latter figuratively as well as the former. That this is its signification, may be safely inferred from the description which follows it, and especially from the conclusion of the prophecy, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Now, that which is here designated God's "holy mountain," must, I conceive, be the same object as, in a former but connected sentence, is called Jerusalem. If the one name does not describe Mount Zion, but the church—and who ever doubted this?—the other must have the same import. This seems evident from the similarity of the expressions; their occurrence in the same passage, and their reference to one event. It will not be denied, I suppose, that in many other parts of the sacred writings, besides that just quoted, the names Israel and

Judah, Zion and Jerusalem, are employed as designations of the Christian Church; whilst imagery in great abundance, drawn from the sacred rites, the civil history, and the most illustrious leaders of the Jews, is introduced to prefigure the glory of Gospel times. As these metaphors were to an Israelite equally dignified and intelligible, and at the same time furnished a suitable medium by which to predict future events, we cannot wonder at their frequent employment. Many passages might be cited in which one or more of these symbolic places, persons, or events are happily introduced to illustrate the future reign of the Messiah; but a single instance will sufficiently exemplify this usage, and also furnish an argument against the return to Judea. In the 30th of Jeremiah, it is thus written, "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel, and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Here is as clear a prediction for the return of the Jews as can be found; but it is immediately added, "for it shall come to pass in that day, saith the Lord of Hosts, that I will break the yoke off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him, but they shall serve the Lord their God, and *David their king*, whom I will raise up unto them." A similar promise is recorded in the third chapter of the prophecies by Hosea, where God declares, that "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterwards shall the children of Israel return, and

seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days." Now, it is most certain, whether we consider these predictions to contain any allusion to the return from Babylon or not, that their full accomplishment must be both *spiritual* and subsequent to the liberation of the Jews from the Babylonian captivity. This we gather from the circumstance, that Hosea has fixed the time of the fulfilment of these promises to "the latter days," which is a well-known prophetic designation of the Christian dispensation; whilst both he and Jeremiah declare, that then the people of Israel shall serve the Lord their God and David their king. Now, consistency demands that those who regard these passages as predicting a second return of the Jews to Palestine, should also believe, that David, the son of Jesse, will reign over them; for no sufficient reason has ever been given for affixing to one part of these prophecies a literal, and to another part a spiritual signification. But I am not aware that any, not excepting the wildest millenarian, has adopted the opinion, that when Israel is restored, David will be raised to sit upon his throne. By all parties it is admitted, that these promises relate to David's Son and Lord, and all sober critics agree, that they describe a *spiritual* and not a *personal* reign. But here let it be noted, that this view of the words is obtained by employing that very principle of interpretation, which, when applied to other similar predictions that describe the future glory of the church, under the image of the restoration of Jerusalem, its inhabitants, and its polity, is rejected and condemned.

The above quotations from the prophets who flourished prior to the return of the Jews from Babylon must suffice. I now pass on to inquire whether any predictions similar to those just noticed, were delivered subsequently to that calamity?

Malachi was the only seer who wrote after the restoration from Babylon *had been completed*. In his prophecies, we find no description of a return of the Jews, except it be contained in the third chapter, where, after announcing the advent of the messenger of the covenant, and the severe ordeal through which he would cause the sons of Levi to pass, he adds, "Then shall the offering of Judah and Jerusalem be pleasant to the Lord as in the days of old, and as in former years." The context of this verse so clearly shows, both that it must be understood, and has been fulfilled in a spiritual sense, that no use, I believe, has been made of the passage to prove the second return of the Jews. But why not, if the *ordinary* sense of the words is also the *prophetic* sense? Here the glory of Judah and Jerusalem is foretold as plainly as in the passages already considered; and had not the connexion established their meaning, the advocate for the literal sense of similar predictions might have met us with the language of a living\* writer on his lips. "You attempt to spiritualize the prophecies, and consider the terms, 'Israel, Judah, and Jerusalem,' merely figurative, to illustrate the glory of the Christian church at the latter day. But according to such exposition there is scarcely any thing which the ancient prophecies may not be made to

\* Rev. J. Roberts, of Bristol.—Sermon on the return of the Jews.

declare. Its extreme license affords a sufficient confutation of its system."

Haggai and Zechariah are the only other prophets whose writings were not completed before the liberation of the Jews from their bondage. They returned to Jerusalem with the first company under Zerubbabel, and, after their return, delivered their prophecies with a view to excite and encourage their countrymen to rebuild the city and temple. The writings of Haggai contain no allusion to a future return of the Israelites; and the most explicit reference to the subject made by Zechariah is in the eighth chapter of his prophecies: "Thus saith the Lord of Hosts, Behold I will save my people from the East Country and from the West Country, and I will bring them, and they shall dwell in the midst of Jerusalem, and

they shall be my people, and I will be their God in truth and righteousness." But when it is remembered, that, at the time in which this prophecy was delivered, Jerusalem was a mass of ruin, that only a part of the nation was gathered from the countries through which they had been dispersed, and that many others returned afterwards with Ezra and Nehemiah, it will be scarcely doubted, that the primary reference of the passage was to the final return from Babylon, and the complete restoration of Jerusalem. Like other similar prophecies, it is susceptible of, and, in all probability, was designed to convey a spiritual and sublime sense; but there is no ground for the supposition that it foretells a second temporal restoration.

I am, Gentlemen, yours, &c.

E. P.

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NOTES OF A TOUR ON THE CONTINENT IN THE EARLIER PART OF THE SUMMER OF 1834. BY A DISSENTING MINISTER.

(Continued from page 101.)

HAVING at the commencement of these notes spoken in no very laudatory terms of the vessel in which I escaped from Rotterdam, and to whose ill-furnished cabin and narrow deck I was confined for two days and two nights, I must, ere I proceed farther, do justice to the boat in which I embarked at Cologne, lest any should imagine that it was only my delight in the scenery which I was contemplating that suppressed any complaint against the vessel by means of which I was brought amongst it. The scenery, indeed, was splendid enough to have produced such an effect even on the most apathetic and self-indulgent of mortals; but yet must it be recorded for the en-

couragement of those of my readers who, in the ensuing summer, may be contemplating such a trip, that nothing can be more comfortable than the accommodation, and nothing more proper and pleasing than the whole economy and management of the steamers or dampfschiffen as they are called, which ply up the Rhine from Cologne. The cause of the great difference between these vessels and the former, we need not go very far to discover; the one class belong to *Dutchmen*, and the other to *Germans*; but *why* the vessels of the Dutch should be worse than those of the Germans, when their houses are so much superior, is a question on which I do not choose

to enter,—not that I consider it unanswerable, but that I really have abused the Dutch quite enough already, and feel some qualms of conscience at the idea of lifting the veil any further from off their defects.

The scenery on the banks of the Rhine from Coblenz to Mayence, is, if possible, still more interesting and peculiar than that which I have already described. If there are fewer castellated towers and ruined keeps to lend romance to the otherwise peaceful scenery, and less of that intermingling of the gloomy with the glad some, the effect of which is to realize the beautiful picture of that poet of the pulpit, Dr. Chalmers, when he says, that amid mountain scenery, "beauty is often seen embosomed in the lap of grandeur, as when at the base of a lofty precipice some spot of verdure, or peaceful cottage home seems to smile in more intense loveliness, because of the towering strength and magnificence which are behind it:"—if there be less, I say, of such scenery as this, there is more of the open and the rich—fields cultivated by the hand of industry, mountains loaded to their summits with vines, towns that bear some symptoms of activity, and gorgeous chateaus, the habitations of men to whom, in more senses than one, "Bacchus is the giver of joy."\* The villages which we passed have an aspect of seclusion and quietude—a sort of bower-like peacefulness—which is exceedingly pleasing. They have all of them at least one church, and in most instances, more;—to the mere eye of taste, this completes their beauty; but alas! alas! to the mind that has been taught what true religion is, the spectacle

of such edifices, devoted to the inculcation of all that is delusive and dangerous, awakens feelings of the most painful character. What a sphere of usefulness one of these retired villages for a devoted man of God! but on the other hand, what a field for the influence of those whose grand aim ever has been to enslave the minds of the people, and who have succeeded best where they have had least to contend with from a spirit of enterprise and enquiry! Almost all the churches, I need hardly remark, are Roman Catholic, and the people seem very much under the influence of the system. The little ornaments of the females were observed to assume the shape of crucifixes more or less skilfully constructed; and along the road-side are erected, at brief intervals, crosses and shrines, before which we frequently saw the peasantry kneeling as they passed. What a system that must be!—how skilfully adjusted to the propensities of our carnal nature, and how strangely adapted to the original and unchangeable peculiarities of our race,—that can hold within its thralldom nations and individuals of every diversity of temperament, condition, and taste, throwing an equal chain over the mercurial and the saturnine—the practical and the fanciful—the gay and the grave;—over the quick-witted *bel esprit* of France no less than over the pensive and romance-dreaming German of the Rhine! Truly it was the spirit of prophecy which spoke by the Apostle, when he described this system as one "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish!"

From the season being so early, I had no opportunity of seeing what is one of the chief glories of

\* "*Lactificæ Bacchus dator.*" Virg. *Æn.* l. 723.

the Rhine—the vineyards in full bloom. At the time of my visit the vines were only beginning to cluster round the stakes which were to support them when loaded with fruit. Every rising ground was covered with them, and the most craggy and barren rocks were feathered to their tops with their green and refreshing foliage. The manner in which they are planted on the more precipitous hills is very peculiar, and to prepare for it must have required immense manual labour. As the soil is too light in itself, and from lying on a declivity too apt to be carried down either by rain or even by the weight of its own produce, a fictitious soil has been formed, and this has been fixed securely in a horizontal position by the erection of terraces, at convenient distances, from the base to the summit of the hills. At the time of my visit these terraces presented the appearance of immense steps rising in regular gradation, and diminishing in height and extent as they approached the top. By this means a species of hanging vineyard is obtained, and even on the most barren rocks a place won for the vine in that elevated station which, in the days of Virgil, no less than at present, it was known to covet.\*

Of the other subjects of notice above mentioned—the chateau of the Rhenish nobility—the only two worthy of particular mention—are those of Biberich and Johannisberg. The former is the palace of the Prince of Nassau, and is an edifice of a very splendid and imposing character. It seems, however, immensely too large even for a palace, and has more the appearance of a street of elegant houses than of a

tenement, designed for the habitation of one man. "Kings," says the old Latin maxim, "have long hands;"—to see the palaces of some of the continental princes, one would think that their whole body was on a scale of proportional magnitude. The fact, however, is that their government being purely despotical, they cannot dispense with the presence of a few thousand troops around their persons, and accordingly, it is to furnish means of accommodation to these that their houses are made so huge. The palace of Biberich is built close upon the river bank, on either side of it and behind it are gardens, laid out chiefly after the English fashion, and much famed for their luxuriance, elegance, and extent. The castle of Johannisberg is an affair of a different sort. Situated on the top of a considerable elevation, mean in its general appearance, and unrelieved by the presence of any trees, it has little to recommend it to the notice of the tourist, and would probably be passed by unnoticed, were it not that it acquires a degree of interest from its being the property, and frequently the residence of the famous prince Metternich, prime minister of Austria,—a man with whose name hock and horror are inseparably connected. The fields around it yield the grapes from which the precious Johannisberg wine is produced, the sale of which is the source from which a very large portion of the prince's revenue is derived. The exploits of this genuine Machiavellian are too well known to require to be recorded here. They are written in blood, and have been proclaimed to the skies by the groans and yells of tortured thousands. Truly if, on the one hand, "wine maketh glad the heart of man;" and on the other, "oppression maketh a wise

\* ——— *Denique apertos  
Bacchus amat colles.* Georg. II. 112.  
"Along the sunny uplands vineyards  
glow." Sotheby.



man mad," we may venture, without extravagance, to style his excellency of Metternich "The greatest manufacturer of joy and agony on the face of the earth."

Nor was the day's sail by any means deficient in scenes of romantic and legendary interest. In fact, the banks of the Rhine have been too long the residence of an imaginative race, not to have obtained for almost every nook and rock an appropriate tale or song: "Fair and lovely," says my friend the Baron De la Motte Fouguè, in one of his poems, "fair and lovely are the flowery meads where the Rhine folds his hero arms, and smiles alike in the morning and the evening radiance. And where he moves on in his stately march, sweet are the melodies that he warbles, and joyfully the harp-notes respond to him from every crag." The rock of Lurlei possesses both a scientific and a poetical interest; the former from its very remarkable echo, and the latter from the instance it furnishes of a popular legend, devised expressly to account for a natural phenomenon, and the light thus thrown upon the origin of popular legends in general. The rock not only possesses an echo which repeats the sound conveyed to it no less than seven times, (if I remember correctly,) but is also surrounded with whirlpools, the action of which renders it exceedingly unsafe for any small boats to approach it. In the legend the rock is made the habitation of a maiden of surpassing beauty, but of inflexible cruelty; the echo reverberating the notes of music on the banks, of the shepherd's lute upon the opposite hills, becomes the bewitching strains with which she sought to woo the passers by to her dangerous abode; the curiosity which prompted some of the more daring spirits to explore the cause of these

mysterious sounds, is viewed as a madness, the effect of witchcraft and fatality; and the melancholy fate which they met with from their slender and unskilfully managed skiffs being absorbed in the boiling vortex of the whirlpools, is represented as the punishment inflicted upon them by the hard-hearted nymph for intruding upon her domain. In this legend the classical reader will not fail to perceive the counterpart of that respecting Scylla and Charybdis in the ancient poets. Whether this may be admitted as a collateral proof of the common origin of the Greeks and Germans, or whether the one legend may have suggested the other, or whether both may have arisen in obedience to some law of fancy, by which similar phenomena suggest similar trains of conception, are points on which I shall not enter. Suffice it that I have pointed in passing to a principle by the skilful application of which much light might be thrown on the legendary history of nations, and through that on their origin, their character, and their religion.

Towards six o'clock in the evening we reached Mayence, and after hastily viewing that town, and seeing the church and the immense theatre recently erected, we hired a carriage and set off for Frankfurt, which is about twenty-two miles distant. As we crossed the bridge to the opposite side of the river, we took our farewell view of the venerable Rhine. It lay stretched out into a wide lake, glittering and golden with the rays of the declining sun. A German, who formed one of our party, reverentially uncovered his head, and then kissing his hand, pronounced his farewell to the majestic river: "Farewell, Father Rhine, beloved stream! mayest thou ever thus repose in the light

of evening!' I cannot say that my adieus were uttered in quite so enthusiastic and romantic a style; but it was not without some emotions of regret that I found myself compelled to take my last look of a stream, with which so many pleasing associations were connected; besides, I had left behind me nearly all those with whom I had travelled from England; and the friendships which one picks up in travelling, are generally so intimately associated with the pleasure we have enjoyed together, that to break them off is really much more trying than their somewhat accidental nature would at first sight lead one to anticipate. I felt, moreover, that the objects of interest that yet lay before me were rather relating to the character and works of man than to the beauties of nature, and the uncertainty as to whether the interest might be one of a pleasing or a painful nature, tended, in no small degree, to sharpen the regret with which I left scenes, as to the pleasure arising from which there could be no uncertainty. A shade of sombre and almost sorrowful feeling, therefore, passed over my mind as the last glimpse of "the Poet-stream" faded from my view; and I almost felt glad when the rapidly descending shades of evening shut out all other objects from my view. I know not that at the moment I recollected the following lines of Byron; but if I had, I could not have uttered my farewell in language more accurately expressive of my feelings at the time:

"Adieu to thee, fair Rhine!—a vain  
adieu!  
There can be no farewell to scene like  
thine;  
The mind is colour'd by thy every hue;  
And if reluctantly the eyes resign  
Their cherish'd gaze upon thee, lovely  
Rhine!

'Tis with the thankful glance of parting  
praise;  
More mighty spots may rise—more  
glaring shine.

But none unite in one attaching maze  
The brilliant, fair and soft—the glories of  
old days.

"The negligently grand, the fruitful  
bloom

Of coming ripeness, the white city's  
sheen,

The rolling stream, the precipice's  
gloom,

The forest's growth, and Gothic walls  
between,

The wild rocks shaped as they had tur-  
rets been

In mockery of man's art; and these  
withal

A race of faces happy as the scene,  
Whose fertile bounties here extend to  
all,

Still springing o'er thy banks though em-  
pires near them fall.

"But these recede"—

Yes, and what is more, the rat-  
tling of our carriage on the ill-  
paved streets of the environs of  
Frankfurt has made all the pleasing  
dreams in which I was indulging  
about them recede too. Talk of  
roads in the Highlands! Oh! that  
those who complain of our moun-  
tain passes were compelled to  
travel for a day in a German car-  
riage over the streets of a German  
town! Gentle reader! imagine  
yourself a man six feet two inches  
in stature, and not in the best pos-  
sible health; suppose yourself  
doubled up in a conveyance, the  
roof of which is about two feet  
and a half from the seat, and figure  
to yourself, if you can, the delight  
of being awaked at midnight out  
of a slumber, in which you had  
managed just half an hour be-  
fore to forget the *désagrémens* of  
your situation, by being suddenly  
bumped with your head against  
the roof, and then being as sud-  
denly bumped down again on your  
seat, and so kept after the fashion  
of a shuttlecock amusing yourself  
for at least half an hour, and you

will have some faint idea of the pleasure I experienced on entering the Free Town of Frankfurt. As is customary with all German postilions, the man who drove us no sooner came within sight of the town, than he exchanged the sluggish trot of his horses for a slow and stately walk, so as to give us the full benefit of every large, shapeless stone that lay in our way; and these being more in number by far than any of another class, our benefit in that way was not small. At the gate we were stopped by a soldier, who handed

in a small tin plate with a candle on it, and demanded our *names*, our *rank*, and our *place of abode*, as well as a small toll. To strangers I have understood this is generally a very troublesome business, but fortunately for us we had a Frankfurter in the carriage, who managed the whole for us with much expedition. We were also indebted to him for conducting us to the Hotel de Paris, where we very gladly betook ourselves to that rest which, after a day of twenty hours, we so much required.

REV. J. W. MORRIS ON AN INCIDENT IN THE EARLY HISTORY  
OF DR. CAREY, IN REPLY TO THE REV. JOHN DYER.

*To the Editors.*—A friend has called my attention to an article in your February number, attempting to contradict or invalidate a statement I had made some years ago, in my Memoir of Mr. Fuller, relative to an early incident in the life of the late Dr. Carey. I have so often witnessed such sort of disingenuousness,\* that I have seldom troubled myself to make any reply; nor should I have done it in the present instance, had not the revelation of a "new fact" so overpowered your faculties as to lead to the

conclusion that it "necessarily settles the matter" at once, and proves that "Mr. Morris must have been mistaken."

The anecdote itself is not very important; it neither did nor was intended to cast reflection on any one, but was given merely for the purpose of showing how the India mission first began to bud, and what were some of the earliest exercises of Carey's mind upon the subject. Owing to some strange misapprehension, and a singular sensitiveness on the part of Dr. Ryland, he was induced to consider my narrative as perfectly incredible, alleging that he had never heard the anecdote before, did not believe that his father ever entertained the sentiments imputed, or that such conversation had actually occurred. So said the candid Dr. Ryland, when writing his Memoirs of Mr. Fuller in 1817.

In common fairness, it might surely have been admitted, that though Dr. Ryland, or any other person, had forgotten, or had not

\* If this sharp phrase is intended to apply to us, we protest against it as most unmerited. In the former portion of our Memoir of Dr. Carey, we professed our conviction, that Mr. Morris could not be mistaken concerning an incident of which he was a witness, though Dr. Ryland, who was also present, questioned it. When Mr. Dyer, however, asserted that Dr. Carey had expressly denied the correctness of the anecdote, there appeared a preponderance of evidence against Mr. M. His quarrel, therefore, is with Mr. Dyer only, and not with us.—*Editors.*

known any of the circumstances I had stated, they might nevertheless be true, such concession being no more than is due on the score of common civility and common honesty; and things must, indeed, be come to a strange pass, if a historian is not to believe his senses, nor be allowed to testify the things he has both seen and heard. Upon this principle there is an end to all history, and he who undertakes to write the life of another person must be put down as an impostor, if he should happen to mention a single incident which was not known to all the world before.

In this singular predicament I allowed the matter to remain in silence for about ten years, supposing the dissatisfied party would take the opportunity of appealing to Dr. Carey, who, if his recollection served, would be able to establish the truth of the anecdote. I knew at the same time, that if any of the circumstances had escaped the memory of Dr. Carey after a lapse of forty years, those which I had mentioned were so indelibly fixed on my own, that I could at any time, if necessary, attest them upon oath.

Having occasion to publish a new edition of my Memoirs of Mr. Fuller in 1826, I renewed my former statement with a little enlargement, adding another anecdote which had occurred at the same time, and a remonstrance against the conduct of Dr. Ryland for his unreasonable incredulity, and going on to repeat his former contradiction, without adducing any authority whatever in support of such singular pertinacity.

And now, after all these intervening circumstances, here comes forward another important personage, who cannot pretend to have any personal knowledge

whatever of the anecdote in question; yet he comes forward to assure the Editors of the Congregational Magazine, that my repeated affirmation is still an "error," which the Editors are required to "correct" and contradict.

To say the least of it, there is something very ludicrous in this tone of dictation, and in the self-complacent notion that the Editors of this, or any other periodical, are implicitly to receive his *ipse dixit* as ground sufficient for impeaching the veracity of a writer who has pledged himself to the public for the truth of his avowment. Who then authorised this person to warn you and your readers of my *untruth*, and to intimate that I am not to be believed? I challenge him to the proof. He pretends, indeed, "that Dr. Carey himself EXPRESSLY DENIED the anecdote, as stated in your number for January last." Had he then received a letter from Dr. Carey to that effect? Impossible, utterly impossible. Dr. Carey cannot have denied, "expressly denied," the truth of my statement, unless it can be supposed that he was capable of writing yea and nay, or of falsifying his own word, which no one will admit, though it is quite conceivable that he might not retain a perfect recollection of all the circumstances of the case.

As already mentioned, I left the proof of my own fidelity and correctness to take its chance; but after ten years, when I had re-inserted and enlarged the anecdote in a new edition of my Memoirs of Mr. Fuller, I requested Dr. Carey, in the course of our correspondence, to inform me whether he remembered or not any of the particulars referred to.

It will now be seen, by what

follows, that instead of " expressly denying " the truth of the anecdote, as has with unbecoming assurance been asserted, Dr. Carey fully confirmed it; and, as in all other cases of genuine spontaneous history, where more than one witness is concerned, he recollected, after a lapse of so many years, some circumstances which I had forgotten, while he forgot others which are to this moment fresh in my recollection. Dr. Carey, therefore, both enlarged and confirmed the anecdote.

Justice, however, cannot well be done to the subject, unless I am allowed to lay before your readers the anecdote itself, before I subjoin Dr. Carey's own remarks upon it, that every one may see how vain and groundless has been the attempt to fix upon my statement the charge of falsehood.

What I stated in the second edition of my *Memoirs* of Mr. Fuller, is as follows :

" Before the end of 1786, Mr. Carey and myself went together to a Ministers' meeting at Northampton. Towards the close of the evening, when the public services were ended, and the company engaged in desultory conversation, Mr. Ryland, senior, entered the room, and with his accustomed freedom, insisted that the two junior ministers, Mr. Carey and his friend, should propose a question for general discussion. Mr. Carey at length submitted, whether the command given to the Apostles, to ' teach all nations,' was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent. Without waiting for the judgment of the company, the senior Mr. Ryland immediately replied, that Carey ought to have known no-

thing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first; and that he was a most miserable enthusiast for asking such a question. This was the first time that Mr. Carey openly mentioned the subject of a mission, and he was greatly abashed and mortified. Mr. Fuller sympathised with him, and offered several encouraging remarks, recommending him to pursue his enquiries."

What there is in all this that should call forth a series of unmannerly contradictions, begun and continued throughout a space of twenty years, it is utterly impossible to conceive; but it is time surely to put an end to such egregious stupidity. *The following, then, is a copy of the postscript of a letter, addressed to me by Dr. Carey, dated Serampore, Oct. 21st, 1828; and with this I wish to take my leave of the subject.*

" When I last wrote," says Dr. Carey, " I forgot to mention what I recollect of what took place at the Ministers' meeting at Northampton. I perfectly well recollect Mr. Ryland's request, and also, that you and I were the two youngest ministers. I recollect proposing the question, and Mr. Ryland's making some observations thereon, particularly that when the time for spreading the Gospel should come, God would infallibly direct his servants to the countries in which his elect lay; and that he quoted Paul's not being suffered to preach the word in Bithynia. I also recollect that his son, Dr. Ryland, and brother Fuller replied to him; but I do not recollect Mr. Ryland, senior, saying that nothing could be done

before another Pentecost, or that I was a miserable enthusiast for proposing such a question.

"You say this occurred in 1786. I cannot answer for the year, but it certainly did occur at Northampton. I may have forgotten some attendant circumstances, but the above is what I recollect."

If, after this, there are to be more contradictions, and more false accusers, I hope, at any rate, that no one will dare to impeach the integrity of Dr. Carey, or attempt to make him contradict himself.

J. W. MORRIS.

Bungay.

#### REV. T. MILNER ON THE INTRODUCTION OF PSALMODY.

*To the Editors.*—GENTLEMEN, it may not be improper to notice an error into which the writer of the Review of the Life and Times of Dr. Watts, in your January number, has fallen. "Mr. Milner," says he, "is wrong in giving the practice of 'singing the Psalms in rhythm' a catholic origin. Clement Marot, though originally a Catholic, was a Protestant when he published the French translation of the Psalms." I well know that Marot became a Protestant previous to the publication of his version, and as I state in my book, was accused of heresy upon his return from the battle of Pavia, and thrown into prison, where he wrote his *Enfer*, and revised his famous *Roman de la Rose*. My object was to controvert Heylin, and to prove that the practice of *singing* the Psalms in public, which your Reviewer confounds with *versifying*, had not a Presbyterian, but a Catholic origin. In proof of this I adduced the fact of their being adapted to the popular ballad tunes of the time, and sung by the gallants of the court of Francis I. in their hunting expeditions and festive meetings. This suggested to the leaders of the reformed the hint of introducing them into their religious assemblies, which they

did with great success, so that I am perfectly correct in saying that "the singing of the Psalms in rhythm, though designated by Heyling 'a Presbyterian trick,' had a Catholic origin."

Marot, though he had a religious end in view in composing his metrical versions, did not, in the first instance, contemplate introducing them in Protestant worship. His dedication "*Aux dames de France*," and his bungling apology to them for turning saint, sufficiently proves this. He declares to his fair readers, that his object was to substitute 'divine hymns for amorous ditties; to inspire their hearts with a passion in which there is no torment; and to banish that fickle and fantastic deity, Cupid, from the world.

"Commencez, dames, commencez  
Le siecle doré! avancez!  
En chantant d'un cœur debonnaire  
Dedans ce saint cancionnaire."

"Begin, then, ladies fair! begin  
The age renew'd that knows no sin,  
And with light heart that wants no wing.  
Sing! from this holy song-book sing!"

It will, perhaps, be interesting to some of your readers to know, what I have only lately learnt myself from an intelligent friend, that a locality is pointed out in the



neighbourhood of Southampton, which suggested to Watts the scenery, the "sweet fields," and the "swelling flood" of the beautiful hymn "There is a land of pure delight."

Now we are upon the subject of psalmody, the following passage from St. Basil may not be unacceptable, bloated as it is with Asiatic tumour, and closing with a specimen of his fanciful interpretation.

"When the Eternal Spirit looked down upon our race, and beheld it averse to virtue; when he beheld us, through our propensity to pleasure, neglectful of the life divine; what counsel did he adopt; what expedient did he employ? He tempered with the charm of melody the voice of precept, that, while by harmonious sounds our ears were ravished, we might imbibe insensibly the blessing of instruction. So have I seen an experienced physician, who, giving to his patient an unpalatable draught, anointed the cup with honey. Wherefore, in mellifluous numbers, these hymns were framed, that the young in nature and the young in holiness, while they seem by poesy to be enchanted, may in truth be disciplined by wisdom. No one of the slothful multitude ever departed from the church retaining a prophetic or apostolic sentence; but verses of the Psalms they chaunt at home, and repeat when passing through the forum. If a man be even infuriate with rage, should a holy psalm steal on his ear melodious, he feels at once the influence of its enchantment, and departs, subdued and harmonized by music's power.

"Psalmody is the calm of the soul, the repose of the spirit, the arbiter of peace: it silences the wave and conciliates the whirlwind

of our passions, soothing that which is impetuous and tempering that which is unchaste. Psalmody is an engenderer of friendship, a healer of dissension, a reconciler of those who were inimical; for who can longer account that man his enemy, with whom to the throne of God he hath raised the strain? Wherefore that first of blessings, Christian love, is diffused by psalmody, which devises the harmonious concert as the bond of union, and connects the people in choral symphonies. Psalmody repels the demons; it lures the ministry of angels, a weapon of defence in nightly terrors, a respite from daily toil, to the infant a presiding genius, to manhood a resplendent crown, a balm of comfort to the aged, a congenial ornament to women. It renders the desert populous, and appeases the forum's tumult: to the initiated an elementary instruction, to proficients a mighty increase, a bulwark unto those who are perfected in knowledge. It is the church's voice. This exhilarates the banquet; this awakens that pious sorrow which has reference to God. Psalmody, from a heart of adamant can excite the tear: psalmody is the employment of angels, the delight of heaven, and spiritual frankincense. Oh! the wise design of our Instructor, appointing that at once we should be recreated by song, and informed by wisdom!"

"Though various and diversified be the instruments of music, the prophet hath adapted these sacred compositions to that which is called a psalter; denoting, as I suppose, the grace which sounded to him from above: (for this alone, of all instruments, deriveth from above its euphonical accents.) In the harp and the lyre, the broken chords return from beneath

a sound to the quill that strikes them; but the psaltery hath in its upper part the causes of its music. Intimating, also, that we should tend to higher objects, and not through the charms of sound be riveted to sensual enjoyment. I think, too, that the Psalmist wisely and judiciously reminds us, by the structure of the instrument, that they who are modulated and attuned to virtue, may ascend

with ease to the supernal regions.\*  
Exordium of Basil's Homily on Psalm i.

I remain, your's, &c.

T. MILNER.

Wigston Magna, Feb. 13.

\* The peculiar construction of the psaltery from which Basil endeavours to extract a spiritual meaning, is mentioned by Augustine, when commenting upon Psalm lvii. and by Eusebius, (Proœmium in Psalm.)

## POETRY.

### THE TRUE CHURCH.

*From the Evangelical Almanac.*

ONE Church,—tho' bigots fight, and sceptics scorn  
To view the unholy strife;  
The Church is one, the Church of the new-born,  
Who draw from Christ their life.  
One race from Adam sprung have peopled earth:  
The heirs of Heaven are one by second birth.

The clansman glories in the common name  
That binds him to his head,  
And each to all the stock. O sin and shame,  
That Christians are so dead  
To the dear tie their sacred name implies,  
Which binds them to one Leader in the skies.  
Divers in feature, fortune, temper, hue,  
In robes or rags disguised,  
Yet to their Head were each in spirit true,  
As to one Lord baptized,  
Then would they as one body feel allied,  
And deem him brother for whom Christ has died.  
Yet are they not one body? Sceptic, learn;  
Divided as they be,  
Still with one spirit all the pious burn;  
As one they bow the knee  
To God in Christ; one hope divine is theirs.  
Oh there is unity in good men's prayers.

Pascal and Beveridge, Leighton, Baxter, Howe,  
But as one doctrine read;  
And varying sects, in common hymns, avow  
Their harmony of creed:  
From age to age, from church to church sent on,  
The songs of Zion are in unison.

For the One Church is not the aggregate  
Of churches or of sects;  
But of the faithful, those whose happy state  
Each with the Head connects:  
Oh come the day when every sect shall fall,  
And Christ, the living Head, be all in all.

JOSIAH CONDER.

## REVIEW OF BOOKS.

*Missionary Researches in Armenia: including a Journey through Asia Minor and into Georgia and Persia, with a Visit to the Nestorian and Chaldean Christians of Oormiah and Sulmas. By Eli Smith and H. G. O. Dwight, Missionaries from the American Board of Missions. To which is prefixed, a Memoir on the Geography and Ancient History of Armenia. By the Author of "The Modern Traveller."* London: Wightman, 1834. pp. 544.

NEXT to Palestine, we are free to confess, there is no country on the face of the globe which, in point of ancient associations, is, to our mind, invested with so high a degree of interest as that which forms the subject of the present article. For, notwithstanding the various and conflicting opinions which have been entertained respecting the situation of the terrestrial paradise,—there being scarcely any part of the world in which it has not been hypothetically placed, as may be seen from the accounts in the learned dissertation of the Bishop of Avranches,—and in spite of the long-established opinion, which has referred it to that part of Irak Arabi which is formed by the junction of the Tigris and the Euphrates near Hillel, we cannot withstand the force of the evidence which some of the best modern writers on biblical antiquities have adduced to prove, that it is to be sought for much further towards the north—namely, about the centre of the triangle described by the lakes Oormiah, Van, and Sevan, or somewhere to the south-west of the town of Erivan, and at no great distance from Mount Ararat. Instead of the sterile, rugged, and horrible features which distinguish

the alpine chains of the Caucasus, and other similar mountains, we here find a plateau of more than seven thousand feet above the level of the sea. It is indeed surrounded by difficult and forbidding approaches; but these once passed, the traveller reaches the extensive plains, called by Strabo *οροπεδια*, which are divided by secondary elevations, and now and then by a mountain of more commanding altitude. Near the western margin of this high level lies the region of the Bin-göl, or *Thousand Lakes*, in which quarter are found the sources,—or, indeed, if we regard the nature of the region—the common source of the Euphrates, the Tigris, the Araxes, and the Quirilla, or southern branch of the Phasis—which rivers are, in all probability, those described in the second of Genesis. In corroboration of this view of the geographical position of Eden, it may be observed, that at no great distance from the Quirilla, which is only very partially marked on the maps, is the canton of Pasin, to which name the Phasis and the Pison of Scripture are evidently related; and further, that it makes no difference which of the cardinal branches of the Euphrates we commence with, since both take their rise in the same grand plateau. With such indubitable data before us as that furnished by the specification of the last-mentioned river, it is passing strange that such a scholar as Gesenius should give the smallest countenance to the old hypothesis, that any of the others could be the Indus, the Ganges,

or the Nile! Just as soon as we should listen to such an interpretation, we should subscribe to that of Philo, who makes out the rivers to be the four cardinal virtues of Prudence, Temperance, Fortitude, and Justice; or to that of a modern Christian rabbi, who will have them to signify eternal election, particular redemption, sanctification, and eternal life! See Gill *in loc.*

It is not merely, however, as the original abode of the human family, that the country particularly described in this volume possesses a peculiar interest: it is also in it that we find the spot which was first taken possession of by the family of Noah, when, with the patriarch, they descended from the ark, and worshipped at the altar which he erected in the valley at the foot of Mount Ararat. From this spot, most likely near to Etchmiazin or Erivan, the post-deluvian settlers proceeded in a southerly direction till they reached the pass of Hamadan, whence they journeyed from the east, and finding a plain in the land of Shinar they dwelt there.—Gen. xi. 2.

In the times of the Assyrians, the Medes, and the ancient Persians, and in those of the Romans and Parthians, the country of Armenia was more or less affected by the incessant wars in which Western Asia was involved; and even in later periods of its history it has been dreadfully ravaged, and is at the present day the object of ambition, or the stepping-stone to ulterior and more important conquests.

According to the native tradition the Armenian people are descended from Togarmah, in whose name some etymologists have found that of Armenia. This Togarmah, who was the grandson of Japhet,

had a son called Haik, which is still the vernacular name of the nation. Its early annals are, as might be expected, very obscure and full of the fabulous; yet, since recent discoveries in the rich field of antiquities, presented by the environs of Van, have incontestably established the existence, prowess, and success of Queen Semiramis, it is not too much to expect, that persevering investigations will throw still further light on the history both of this and the neighbouring nations of antiquity. Moses Chorenensis is the celebrated Armenian historian, whose work was translated into Latin by the Whistons, and has generally been the principal authority to which an appeal has been made on subjects of Armenian history and literature. Christianity was first established in the country in the fourth century; and the inhabitants were furnished with a translation of the Scriptures in the fifth. The earlier portions of the ecclesiastical history of this people are occupied with accounts of the severe struggles which the Christians had with the followers of Zoroastre, in the course of which the most atrocious cruelties were perpetrated. By embracing the dogmas of the Monophysites, the Armenians cut themselves off from the universal church, and have, to the present day, formed a distinct ecclesiastical community; though, in consequence of Roman influence since the time of the Crusades, numbers have been won over to submit to the Pope, whose influence still continues to extend among them. On all subjects of primary interest connected with the present state of the Armenian church, the reader will meet with ample details in the work before us.

The writers, Messrs. Smith and

Dwight, two devoted American missionaries, were deputed early in 1830, by the American Board of Missions, to explore the countries of Armenia, Georgia, and Persia, with a view to ascertain what could be effected for the resuscitation of the dead body of Christianity there pitifully exposed to the view. Nor is this the only part of the Old World which has engaged the zealous attention and bold enterprise of our Transatlantic brethren. They have, since 1820, had agents travelling in Palestine, Syria, Egypt, Barbary, the Ionian Islands, and different parts of Asia Minor, with the same object in view. Our present travellers having proceeded from Malta, by way of Smyrna, to Constantinople, spent about a month in that city, which afforded them an excellent opportunity of making themselves familiar with many topics connected with the object of their mission—there being many thousands of Armenians in that city, though principally papal. They were here favoured with a very friendly interview with the Patriarch, of the nature and operation of whose office they give the following appalling account:

“Let us see how a hierarchy, originated and upheld like this by a Mohammedan power, operates. The choice of a patriarch, or, as the case may be, his deposition, is a fruitful source of intrigues, strifes, and corruption. The voice of the primates cannot always be unanimous, nor nearly so. Indeed, as they are not a regularly appointed body, nor their numbers fixed, it may easily happen that more than one candidate will claim a majority. In such a case, as the patriarchate is an object of ambition, parties must almost necessarily run too high for either to submit, except to the voice of an authoritative arbitrator. That arbitrator is of course the Porte, and the only weight that will move the balance of its decision is money. The candidate that offers the highest present for confirmation, is confirmed; and as often as his unsuccessful rival offers more, the confirmation is recalled and given to

him. Even the mukáttas, though its amount is considered fixed, does not always escape at such times without being increased. Thus the highest office of a Christian church is virtually set up at auction, a moslem holds the hammer, and takes the offer of the highest bidder. In this case, as in most others, a quarrel among Christians becomes a direct source of income to the Turk. How can he be expected, then, especially as his religious prejudices coincide entirely with the interest of his purse, to check the evil? There is, however, an important check, in the fact that the primates, in whose divisions the evil originates, are ultimately called upon to contribute heavily from their own purses, when the amount of the bribes exceeds the patriarchal resources. The actual history of the patriarchate, is, in fact, little else than a history of intrigues. During fifty years in the seventeenth century, fourteen persons were raised to the office of patriarch, one of whom was elected and deposed no less than nine times, the whole number of elections and depositions was nearly forty, and one priest held the office for six years (including one in which he was supplanted by an individual raised directly from the humble employment of baker), before he was ordained bishop. Four times the primates, instead of electing a patriarch, kept the office in their own hands, and on one occasion, increased the mukáttas from 100,000 to 140,000 ákcheh, that they might be allowed to retain it. A *varlabéd* (clerical monk) supplanted them by increasing it, in addition to large presents, to 400,000 ákcheh, and hired a Turkish guard for an extravagant sum, to enable him to make good his claims. But his rivals proved too powerful for him; he was thrown into the common prison, and there shortly after perished by poison.

“The appointment of bishops is also productive of much intrigue and corruption.—The patriarch naturally wishing to realize a large income, will generally, if there are rival candidates, as there cannot fail to be, give the appointment to him that offers the highest present. The inauguratory present, too, is a direct premium to the greatest possible instability of the episcopal office; for the oftener one bishop is recalled and another appointed, the oftener does it come into the patriarchal treasury. One check upon these evil tendencies, is, that the people of the diocese in question, from whom these bribes must ultimately come, will, when their purses or their feelings are tampered with too far, make their complaints to be heard. Another is, that most bishops take care to secure

partisans among the primates upon whom the patriarch himself is dependant, and thus have authoritative advocates at hand to countermin the intrigues that may be formed against them; circumstances having led them to imitate the system pursued by the pashás of the empire, who, as is well known, have their spies and agents in the very diván of the Sultan.

"*Dissent, also, and free religious toleration is opposed.* The idea of government, is, that every sect of *rayáhs*, i. e. subjects not Mohammedan, forms a distinct nation, and must have a representative and responsible head at the capital. The Greeks, Armenians, and very recently the papal Armenians, have such a head in their patriarchs, and the Jews in their chief Rabbi; and are, of course, acknowledged as tolerated sects. The Jacobite Syrians having no other representative, the Armenian patriarch acts as their agent. Other sects, existing only in certain provinces, have a local toleration, without being represented at the capital; as the half-independent Maronites in mount Lebanon, and the Copts in Egypt. With such an idea for the basis of its legislation, the government of course looks upon every new sect, other than those already acknowledged and represented, as an unwelcome intruder. Do any of the Armenians forsake their church for such a sect? The patriarch has only to report them as insubordinate, to bring them into embarrassment. For the very fact that they have revolted from him, makes them infractors of a fundamental principle of the empire, and they no longer rank among its protected subjects. This system, like every other in Turkey, is liable to many irregularities, and probably nowhere has so much force as at the capital. To the Greek islands it hardly applied at all, they being represented by islands and not by sects.

"The case of the papal Armenians illustrates its operation, and is, therefore, full of instruction to protestant missionaries. Their numbers at the capital and in other places were considerable; they were, as a body, more intelligent than their countrymen; among them were men to whom uncommon wealth and official station gave great influence; and European sympathy was altogether on their side. Still they were every where obliged to rank as a part of the flock of the patriarch. They could have no churches of their own; their priests could not wear the clerical garb, nor be known as such, except under the shadow of European influence; and at baptisms, marriages, and burials, they were obliged to call

upon the Armenian clergy, and pay them the accustomed fees. Such, very nearly, was their situation even at Angora, where they amounted to many thousands, while the Armenians were only a few hundred. The Sultan, having been informed of the part the Persian Armenians had taken in the late war of Russia with Persia, deemed it necessary, when anticipating, in the beginning of 1828, a rupture with the same power himself, to remind the patriarch that he must be responsible for the good conduct of his nation. He replied, that for all who belonged to his flock he would readily be responsible; but that there were some who did not acknowledge his authority, and for them he could not pledge himself. The names of such were demanded, and he sent them in. The persecution which came upon them, when thus placed in the predicament of an unacknowledged dissenting sect, is well known. The banishment of the laity seems to have been almost peculiar to the capital and its suburbs, and was ordered under the pretence that every one must return to his own city, and of course they to Angora from whence they had come. But the persecution was felt in the most distant parts, and even in the Kürdish pashalik of Bayezed, their priests were searched out and banished."—pp. 12—15.

From Constantinople the Missionaries proceeded to Tokat, by way of the ancient Nicomedia, Tossia, and Amasia, and were obliged to submit to travelling in the genuine Turkish mode, which they thus graphically describe:

"We now travel *tartar* in fine style, and I must invite you to look at us, as we move over these naked plains. Two horses, the first led by a *sürüj* upon a separate animal, and the second tied by his halter to the tail of his companion, carry our baggage. Our tartar, with a *kulpák* (cap) of black lambskin upon his head, some twelve or fifteen inches in length, looking much like a stove-pipe with a yellow cushion stuffed in its upper extremity, and a heavy kumchy in his hand to give force to his frequent exclamation of *haideh*, rides by their side. We, metamorphosed into Turks, with unshaven lip and turbaned head, bring up the rear. Every stage, often thirty miles or more, is travelled without allowing our horses a drop of water, and our gait is frequently a rapid gallop: in enduring which, the loaded animals especially exhibit a strength and hardness that quite astonish us. Besides the smart of the



tartar's lash, the weight of their load, and the swiftness of their gait, they are subject to many cruel accidents. A false step in such rapid travelling often causes one to stumble, and the other, tied as he is to him, is most ungently and unceremoniously arrested; or, if the ground is hilly, one sometimes rolls down a declivity, and drags his companion reluctantly after him. Their motion is so great, that, snugly as our baggage is packed, not a stage is passed without its turning more than once, so as to bring the girt, sustaining the whole weight of the load, suddenly across the poor animal's back, often already completely excoeriated by the chafing of the saddle. Such accidents being frequently the fault of the *sürjiy*, are apt to bring him into a quarrel with the tartar, in which we have more than once seen the yataghan, instead of the *kumchy*, applied to his back."—pp. 31, 32.

Of Tokat they speak highly as a most favourable missionary station. And where, indeed, might a genuine missionary be expected to labour with greater devotedness and zeal than in the inspiring atmosphere of the tomb of Henry Martyn? Here, in the extensive cemetery of the Armenian church of Karasoon Manoog, the precious dust of that honoured servant of Christ lies deposited, under a monument erected to his memory by Claudius James Rich, Esq., late English Resident at Bagdad. An appropriate Latin inscription distinguishes his tomb from those of the Armenians who are buried by his side.

At Sheheran they first came in contact with the effects of the Russian invasion—finding the posting establishment completely broken up, the post-houses stripped of their horses, the post-master without any authority, and their own tartar, with his government orders, no more feared. When first they came to the western branch of the Euphrates, the feelings of delight in which they would otherwise naturally have indulged were checked by the desolate and barren appearance of the country, and the

occasional tombs of travellers who had fallen victims to the murderous rapacity of mountain robbers. The account which they give of a night's lodging-place will interest our readers:

"Our village consisted of ten or twelve Turkish houses. Its name I did not record, but I retain a most distinct impression of our lodgings. It was concluded that we should be more comfortable in the house of an old gentleman and lady, than in the stable where the rest of our company lodged. A description of it will give you an idea of the underground houses of Armenia in general, except that this was one of the smallest and poorest. You have only to increase the number and size of the rooms, and you have a picture of the best, whether Turkish or Armenian. It was formed by digging into the side of a hill, so as completely to bury in it three of the walls, and leave only enough of the fourth exposed in front to admit of a doorway. Upon the terrace was thrown a mound of dirt that restored the hill almost to its original shape, and gave a front view resembling the burrow of some animal. Its walls were of rough round stones; its terrace was of unhewn branches of trees, blackened by being intentionally burnt to preserve them, or incidentally smoked by the daily fire; and its floor was the naked ground. It consisted of but one room, eighteen or twenty feet square, around which were scattered a variety of kitchen and dairy furniture. By the side of a post was a cheese pressing between two stones. A bag of yoghoort was suspended from a straggling stick that contributed to form the terrace. In another part hung a cylindrical churn some six feet long. In the centre a hole in the ground did, when heated, the service of an oven. In a corner stood two calves. Our aged host, having built a fire, and spread for us carpets and cushions, straightened himself and ejaculated, *La illa illa Allah, Mohammed resool Allah* (there is no god but God, and Mohammed is the apostle of God) in a tone that indicated some feeling of the vanity of the world. He left his house and all its stores entirely to us for the night, and thankful even for such lodgings, we slept soundly."

Nor is their description of an Asiatic cart less curious:

"In what way were we to proceed? We had been able to procure only fresh horses in Gêrmery, and at Karakoolâk

none; most of those which brought us here had come from Sheherán. They gave out yesterday, and one died on the road, so that we were obliged to dismiss them. In this village there were none. We resorted to the only expedient that offered, and took carts. Not the large well finished ox-carts of the United States: They would have been chariots. The body of these was a slight railing upon timbers attached to each other in the form of an acute triangle, with the base behind, and the apex at the yoke. The wheels were small, and of solid planks attached firmly to an axle-tree which turned with them. The yoke was a straight stick, and instead of bows, it had for each ox two sticks passing through it, and tied together under the neck by a string. A twisted cord of raw hide answered for a chain. In five such vehicles we stowed our baggage and ourselves, and started. Our old host owned the one we occupied, and fortunately he took his wife along as an aid; for the little beasts that drew us were so ill trained, that both of them, by going before and beating them, and holding back, could hardly prevent our being hurried headlong down the hills. There being no regular road, a cart would occasionally lose its equilibrium, and the body, only slightly attached to the axletree, be sent with its contents into the mud."—pp. 56, 57.

Their first view of the Russians, which was near Erzeroom, greatly shocked them.

"Three or four miles from the village we forded the Euphrates, where it was about sixty or seventy yards wide, and so shallow as not to enter the bodies of our carts; and just at sunset reached the village of Uluja. Here we first overtook the rear-guard of the Russian army; for their troops were now all assembled in the vicinity of Erzeroom in preparation for their departure, and hitherto we had not seen a Russian. As we came in sight of them, our tartar, with a scorn depicted in his face, and pointing at a throng assembled around a dram-shop, with music and dancing, exclaimed, 'There, look at the Roos, polluted race!' An open dram-shop and public drunkenness in the heart of Turkey! What an unhallowed invasion of the sober customs of the country! what a false and scandalous specimen of Christianity to be exhibited among its enemies! were the thoughts that passed through my mind. Still, I could not but recognise the scene as genuinely European, and I felt ashamed for the moment of my

Frank blood. How long shall the indulgencies of the cup give us just occasion to blush before the followers of Mohammed."—pp. 60, 61.

From Erzeroom, which is particularly described, Messrs. Smith and Dwight prosecuted their journey through the pashalik of Karz, and crossing the Arpa-chai proceeded onward to Tiflis, the capital of Georgia, which they reached on the 22d of July, just two months from the time they left Constantinople. Here they anticipated to meet at length with repose, after the very fatiguing and annoying route they had performed. But they were grievously disappointed, as will be seen from their own story:

"In a city possessed so long by Europeans, we had hoped for convenient accommodations, and had anticipated, with some pleasure, the luxury of a good bed at least, after having slept in our clothes every night since leaving Constantinople. The name of a tavern, also, was associated with ideas of travelling comforts which had not been awakened before. There were two in town, one with a French, and the other with a German landlord. We selected the former on the night of our arrival, as the most conveniently situated. Its dirty floors, looking as if they had never felt the effects of water, gave us, at our entrance, no very promising earnest of the rest of its conveniences; but extreme fatigue, and the lateness of the hour, made us hope that the beds would be better, and induced us soon to try them. Hardly was I snugly laid in mine, however, before it seemed more like a bed of nettles than of down. A whole army of blood thirsty enemies attacked every assailable point, and forced me immediately to seek for quarters on the centre of the floor, the only place of refuge. Our rooms proved, in fact, absolutely uninhabitable, and we were obliged to seek new lodgings. The only alternative was the German inn. There, indeed, were none of our late enemy, but two others, which not even German neatness could exclude, annoyed us almost as much. Myriads of fleas swarmed in every corner, and constantly peopled our clothes with animated company; and a still greater number of flies, like another Egyptian plague, annoyed our faces and eyes every moment of the day. In

the night we obtained some respite; for the darkness put the flies to sleep, and their more wakeful allies were avoided, in my case, in part, by carefully allowing none of the covering of my bed, by resting upon the floor, to serve as a ladder to conduct them to me; and entirely in that of my companion, who was less hardened to such annoyances, by securing himself in a night-dress sewed up at the hands and feet into a close bag. We should have preferred private rooms, not only for convenience, but also for economy, for our lodgings and board were exceedingly dear. But the same cause which had ruined the taverns by depriving them of patronage, had filled every disposable room, and none could be procured. For the police takes upon itself the authority of quartering strangers, especially if they are officers, as most Europeans in the place are, in any house which it chuses; and as the army from Turkey was now fast assembling here, every nook was occupied. Indeed the city is generally very crowded, as is evidenced by the high rent of houses. Some which would no more than decently accommodate a respectable family, were pointed out to us as commanding a rent of six or seven hundred dollars.—pp. 122, 123.

Our Missionaries had expected a cordial reception, and much valuable information, from the Armenian Archbishop Nerses (Narcissus), who was at the head of the monastic affairs at Etchmiadzin, when Henry Martyn visited it, and who showed great kindness to Drs. Paterson and Henderson, when they were at Tiflis, in 1821; \* but here again they were disappointed—the enlightened and excellent prelate having been banished to Bessarabia, for no other fault, there is every reason to believe, than his attempts to introduce some reforms into his church, or his interposing to prevent some further scheme of subjugation, devised by the Russian government. His eyes were open to many of the evils existing in the communion in which he held so elevated a rank; and his scrupulosity in the

ordination of priests, his discouragement of pilgrimages, his prohibition of the book of legends from being read in the churches, and especially his zeal and liberality in erecting an academy in Tiflis, which had for its object the thorough education of young Armenians, from among whom might be selected enlightened pastors, clearly evince that he was desirous of bringing about a very different state of things from that presented either in the Armenian or the Russian church. This fact those in power easily perceived; and being the sworn enemies of all change and innovation, they resolved to remove the influential ecclesiastic to Caminiec, a fortified city on the Dniester, where, from the contractedness of the sphere, it was apprehended he would not effect much mischief.

Some very important observations are here made on the worship and superstitions of the Armenian church, after which our American apostles introduce us to a very different scene. It is that furnished by the worship of a German colony—the effect of which upon their minds, after having for two months witnessed nothing but Mohammedan or Anti-christian devotions, it is not difficult to imagine.

“Let us turn from these heartless forms of solemn mockery to a different scene—simple and devout Protestant worship in the heart of Georgia! Of the seven German colonies in these provinces, whose history and present condition will be related hereafter, one, named New Tiflis, is about two versts from the city. It consists of two rows of neatly white-washed houses of one story, at moderate distances from each other, along a broad and straight street, and contains not far from 200 inhabitants, who have the regular instructions of a minister of the gospel. We had already become acquainted with pastor Saltet, and found him an intelligent and extremely devout man. We felt at our first interview, that he was ripe for heaven, but knew not that he would soon be

\* Henderson's Bib. Researches, &c. p. 513.

there. Within a month, he was brought by the cholera, in less than twenty-four hours, from perfect health to the grave. He was the general spiritual inspector of all the colonies, and informed us that some at least of his charge were excellent Christians. As we entered his church, the worshippers were dropping in one by one, and quietly taking their seats, while the devotion in their countenances shewed that they felt the solemnity of the duties in which they were about to engage, and the books in their hands testified that they had been instructed to understand as well as to perform them. The prayers of the pastor seemed to breathe the united and heartfelt devotion of all; his sermon was a direct, affectionate, and earnest address to every hearer, and the singing, which affected me more than all, was in good German taste, simple, solemn, and touching. I shall not attempt to describe the feelings awakened by this scene, refreshing as an oasis in a boundless desert, though, in spite of me at the time, they expressed themselves in tears. Since the first setting foot in Asia, I had deeply felt that a consistent Christian life, and a devout simple worship, exhibited by a few truly governed by the fear of God, and shining like a candle into all the surrounding darkness, was the great desideratum needed by a missionary to give intelligibility to his instructions, and force to his arguments. How often, without it, had I seemed to myself like an inhabitant of some other planet, vainly endeavouring to model my hearers after characters whom I had seen there, and of whom they could form no conception, or whose existence they could hardly believe! Here, at last, I seemed to have found the desideratum supplied, and was encouraged to hope, that this example of pure religion would be like leaven to all the corrupt and backsliding churches around."—pp. 142, 143.

Mr. Saltet, the German pastor referred to in the above extract, was indeed one of the most heavenly-minded and devoted servants of the Redeemer that ever was called to announce the message of reconciliation. After spending some time as a Missionary among the Jews in Poland, during which he laboured above his strength, he was appointed to instruct the Germans on the banks of the Koor, who had left their native country under the influence of mistaken

millenarian notions, and proceeded across the Caucasus in the expectation of finding a place called Solyma, where they imagined the personal reign of Christ would commence, and where they were assured they should escape the last great persecution. When the German Missionaries first visited them in 1823, they found them in the most deplorable circumstances; and had it not been for their timely instructions, they would have exhibited a general defection from the practice of the gospel. It was in connexion with their labours among this people that the Basle Mission at Shoosha was established, to which we shall introduce the reader, after having furnished him with an interesting extract relative to the ravages of the cholera.

"It was at Shoosha that we found a refuge from the cholera, while it passed by us through the isthmus between the Caspian and Black Seas, on its way to Europe, where it has since committed such fearful ravages. After having been several years advancing from India, it made its appearance at Reshd, on the southern shore of the Caspian, before the last cold season was gone. Thence, in the summer, it spread over Aderbaijân, on the one side, where, together with the plague, which followed it, it carried off about 36,000 souls, among which was a tenth of the population of Tebriz, while on the other, it broke out at Bakoo. From Aderbaijân it spread into Nakhchevân and Erivân, where about 700 died of it. From Bakoo it continued along the shore of the Caspian, and branched off into the valley of the Koor. In the latter direction Shâmakh, Gânjeh, and Tiflis, felt its ravages. At Gânjeh two hundred had already died of it when we passed along. In the neighbouring colony of Helenendorf ninety-four were attacked, but under the medical treatment of Mr. Hohenaker, the physician of this mission, who happened to be there, only twenty-nine died. His chief prescription was calomel and opium, and in every case where salivation was produced it proved effectual. At Tiflis, where it broke out while we were on the road to Shoosha, the number of deaths was variously estimated from three to ten thousand. The inhabitants deserted

the town and it ceased. On the shore of the Caspian, it passed through Kooba and Derbénd to Kizlár, and then spread along the line of the Terek. In the whole government of the Caucasus, it is supposed to have destroyed as many as in Aderbaiján. So that while we were at Shoosha, more than 70,000 died of it in the regions around us.

"We hoped for some time, that the elevated situation of that town would defend us from it: though the inhabitants feared it excessively, and Armenians and moslems endeavoured, each according to their respective superstitions, to appeal to the clemency of the Deity. We shall long remember to what a pitch our compassion was excited for the latter, as they passed repeatedly by our window in formal procession, bare-headed, with banners flying, and calling loudly upon God, on their way to their cemetery, where they hoped their prayers would be more effectual. We could distinguish nothing but *ya Allah! ya Allah!* (oh God! oh God!) uttered in different tones as fast as the sounds could be repeated. At length it made its appearance among us; but in so mild a form that few died of it. In the mission-house, however, we had a severe case in the person of the Rev. Mr. Zarembo, a valuable member of the mission. He had been at Tiflis during the worst of it there, and Mr. Saltet had died in his arms. Soon after he arrived at Shoosha, he was seized himself, and speedily the symptoms of approaching death cut off all hopes of his recovery. But God heard the prayers of his anxious brethren, and raised him from the grave. We left him convalescent; but his enfeebled constitution has since obliged him, much to the sorrow of all his associates, as well as his own, to relinquish the mission, and return to his native Poland. No one, so far as we heard, thought of the cholera's being contagious like the plague, until the doctrine of quarantines was brought down from Russia, after it had almost ceased in the trans-Caucasian provinces."—pp. 176, 177.

The site of the German mission is Shoosha, the capital of the province of Kara-bagh, which occupies the space between the rivers Koorand Araxes for some distance above their junction. The province contains about 50,000 souls, and the town of Shoosha about 2000 houses, of which 700 are Armenian and the rest Mohammedan.

The mission was projected, and is still supported, by the Missionary Society of Basle, in Switzerland. The two first missionaries were Messrs. Dittrich and Zarembo—the former a German of distinguished abilities, and great linguistical attainments; and the latter a young Polish nobleman of good natural parts, but both of them men of the most ardent and devoted piety—men dead to the world, and alive only to whatever can advance the interests of their Master's kingdom. Such, indeed, has also been the character of those brethren who have since joined them, or who have been located in different parts of the south of Russia, where they are labouring in the mean time among the German settlers, but have ultimately in view the propagation of pure Christianity in the regions beyond them. They are men who, with all the zeal and enterprise of a Gutzlaf, possess a directing prudence, a steady perseverance, and a Christian simplicity of conduct, which render them the objects of admiration to all who know them. Were only a few hundred such men sent forth into the heathen and Mohammedan world, we should, by the blessing of the Divine Spirit upon their labours, soon hear of missionary results of a very different character in point of extent to any that have yet been exhibited.

The labours, trials, and successes of the devoted Missionaries at Shoosha is given in the eleventh letter, which contains information of the most valuable description to all who are engaged in similar undertakings. One of the most important departments of their mission is that which has embraced a translation of the New Testament into the vulgar dialect of the Armenians—that of the ancient Ar-

menian version being now to a great extent a dead, or, at best, only an ecclesiastical language. The work has been completed under the able superintendence of Mr. Dittich; but, owing to obstacles such as have of late years retarded the circulation of the Scriptures in the Russian empire, none of it has yet been printed, except the Gospel of Matthew.

From Shoosha, our travellers directed their course towards Persia, still more or less in contact with Armenians, the approach to whose convent at Datev is thus described:

"The numerous ravines that intersect the table-land over which we were passing, were of great depth, and though their precipitous stratified banks were of a consistency and appearance that left the distant observer doubtful whether they were clay or rock, they seemed to be gullies worn away by violent rains. Their sides and beds bristled with numerous slender cones some twenty feet high or more, each capped with a rock occasionally several tons in weight. The rocks had probably caused the curious formation, by defending the soil directly beneath them from the rains which had washed away the earth around. We at length descended, or almost slid, so steep was the declivity, to the bottom of one of them, and there found a beautiful swollen river of the purest water. Then turning an angle, we suddenly came upon the village of Karahoonch. It was a small cluster of Armenian houses in a little nook, encircled high above on the north by an impending precipice. From the farther angle a cascade poured down its silvery riband of water for the accommodation of the inhabitants; while enormous masses of rock, detached in former times, threatened, in no unintelligible terms, their very existence. Here our road seemed to end, and for awhile we knew not but it would end for the day. For it appeared that our guide had received orders to conduct us by this route, instead of the direct one of Küös, on account of the cholera which was said still to exist there, and he knew the way no farther. Another was soon procured; but how were we to find an egress in the direction of Datev? The villagers pointed us to the top of the precipice. We told them it was impossible. They

laughed at us, and our guide, tucking the border of his gown in his girdle, led the way with the agility of a mountain goat. A serpentine path conducted us directly to the top, where a break in the ledge, unseen from below, opened again upon the elevated plain.

"Hastening across it, we found ourselves, after some distance, on the brink of the awful chasm through which flows the river of Datev, forming one of the wildest and most sublime of nature's scenes. Its depth from where we stood was at least 800 feet, though its narrowness prevented us from seeing the bottom. Its banks were the rugged and torn sides of precipitous mountains. The projecting perpendicular buttresses of the one opposite to us, were alternated with slightly sloping recesses, covered with sufficient soil to support a growth of forest trees, but which with its sylvan load, had in several places slid far down from its original bed. On one of these dislocated patches appeared a small stone convent, which is affirmed by history, we were assured at Datev, to have migrated, uninjured, along with its foundation. Though so notable a miracle confirmed its sanctity, it seems to have frightened away all the monks, for it is now uninhabited.

"The chasm we were to cross by descending to its very bottom, and ascending the opposite side. The commencement of our task was appalling. A side-lining path conducted us for nearly a hundred yards down the smooth surface of a rock, covered slightly with loose pebbles, and inclined at an angle that caused our horses to slide much of the way, directly toward the edge of a precipice which formed the lower part of the bank below us. We trusted to the sure feet of our horses rather than our own, and got safely over it. Then winding around the base of a basaltic precipice, through a grove of stunted oaks, strewn with immense rocks long since detached from the ledge above, we came in sight of the convent we were seeking. It stood upon the very brink of the opposite bank, at a height perhaps even above us. From beside it, a silvery cascade bounded from rock to rock into the abyss below. In a sunny nook at the bottom appeared a little convent, with its fruit garden, for the luxury of the parent one above. And contrasted with it, just in the back ground, rose up a lofty mountain, now almost hidden from our view in a dreary snow-squall, which occasionally scattered a few flakes upon us as an earnest of to-morrow.

"The remainder of our descent, through bushes and over rocks, was still steep and hazardous, and to me not a



little fatiguing. At the bottom, where we expected to find a stream that had been murmuring in our ears, to our surprise none was to be found. It was hid from our view by a natural bridge, sixty or a hundred feet above it, apparently formed by some mighty convulsion which had dislocated huge masses of rock from the mountains above, and choked up the chasm. Our situation on its top afforded no interesting view of it, and we amused ourselves at our Mohammedan muleteers, whose disappointment at finding no river, heightened into vexation by thirst, was increased to absolute rage, by finding some twenty or thirty hogs (the abomination of a moslem), wallowing in the only accessible puddle, and grunting at them as they approached to drink. Had not the ceremonial and physical pollution of the swine, however, prevented them from tasting, it would have been found unpalatable, for it came from a warm mineral spring that issued from the top of the bridge. The only ascent from it was through a passage, scooped for two or three rods out of the perpendicular face of a solid rock, and so narrow and low, that one of our loaded animals fell, and all were in the most imminent danger of being precipitated over the low balustrade to the very bottom of the ravine below. The remainder of the ascent, though steep and difficult for the poor animals, rather refreshed than fatigued us. We reached the convent at Datcha at sunset, having rode three fursakhs from Karaboonch, and six from Dagh.

"We announced ourselves to two or three monks who were standing in the court of the convent, as American missionaries or preachers; and a bishop soon came out to meet us with a welcome and his blessing, and conducted us to his room. A warm fire cheered, and an excellent cup of tea refreshed us, and it was immediately evident that no pains would be spared to make our visit agreeable. With a liberality hardly to be expected in a convent upon a fast day, two fowls were speedily prepared for our supper."—pp. 226—228.

We must pass over the account of the conversations at the convent, and that of the different orders of the Armenian clergy, the income and influence of the diocesan bishops, &c., all of which is highly interesting, and much altogether new, and lay before our readers the statements of the Missionaries respecting the condition,

N. S. NO. 123.

qualifications, habits, character, and duties of the *parish priests* of that part of Armenia. They are given pp. 243—247.

"Being himself the son of a priest, the kakhia gave us some important information respecting the *secular or parish priesthood*, which you will allow me to combine with what we obtained from other sources, and present to you here, while what I have said upon the monastic orders is fresh in your recollection.—Their appointment rests with the inhabitants of the village where they officiate, and of which they are almost always themselves natives. The laity are entitled to a voice in the affairs of the church in some other respects, but their rights seem never to have been reduced to any regular form, either by law or custom. No committees are appointed, and when a question occurs which seems to require the opinion of his people, the priest merely calls perhaps a few of the acknowledged leaders of his parish to the church door after service, for the purpose of consultation. The right of electing their own priests the laity universally exercise, and rarely, if ever, does a bishop attempt to interfere with it, by imposing upon them one without their request, or contrary to it. The inhabitants of a town or village fix upon some one of their number, pay his ordination fee to the bishop, and he of course becomes their priest. Should the Armenian church ever engage in the struggles of a reformation, this invaluable right, being already in their possession, will not be one of the many for which the laity will have to contend. Its value seems now, however, to be extremely small. Not even do the people avail themselves of it to reduce their priests to the moderate number which they can respectably support. The proportion of priests in the villages will average at least one to every fifty families; in the towns it is somewhat less. I must add, too, that though their election rests with the people, their bishop has the power of deposing them at will; and the apprehension of such an event makes them perfectly submissive to the nod of the higher clergy.

"Of their *qualifications*, the most important in its practical bearing is marriage. So cautiously do the regulations of the church guard against allowing an unmarried clergy to have the cure of souls, that they require every parish priest not only to be married, but to have one child, before he is ordained; and if a priest's wife dies, he is at once to retire to a convent.

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The latter regulation, however, is not strictly executed in cases of great age, and where, under Turkish law, the ecclesiastical authorities are but imperfectly obeyed. A priest thus become a widower and admitted to a convent, takes the rank of a vartabéd, and is admissible to the highest ecclesiastical grades. The age requisite for admission to priest's orders is twenty-five; but we are not certain that this regulation is not frequently dispensed with. The least literary and doctrinal qualifications required by law, are, that candidates shall be acquainted with the Scriptures, and be orthodox in sentiment. But in practice, the former is never exacted, nor the latter indeed any farther than that they assent by proxy, to the question whether they believe in the right creed, without being made to repeat it. The only education which is actually required as necessary, is an ability to read. To know how to write is not deemed essential, and in some cases at least is actually dispensed with. Much less is a knowledge of the language in which the church books are written demanded. In a word, the priests are often below the common standard of respectability in talent and education.

"Of the *habits and character* of the parish priesthood, we can give you, with some important exceptions (of which we were encouraged to hope the father of our host might be one), but a bad account. They make no effort to improve their own minds, nor those of their people, in literary or religious knowledge; but are given to indolence and the pleasures of the table. A share of the sacrifices being part of their income, they are of course invited to them all, and their very profession thus leads them to be gormandizers and hard drinkers. It is affirmed that an Armenian priest will drink twenty bottles of wine at a feast! The report seems incredible even in the vicinity of the wine-bibbing Georgians and Mingrelians; still its very existence, though false, shows that the evil is not a slight one. The temptation is so strong, that young men of good habits, before entering the profession, have been observed to give way to it, and soon assimilate themselves to the common character of the priesthood, which is decidedly lower than that of the generality of the laity. While we were at Shoosha, a priest once went to evening prayers so intoxicated that he fell to quarrelling with the people who had assembled, until they were obliged to thrust him out of the church, and go home with their prayers unsaid. The occurrence made some talk

for a day or two, but was soon forgotten, as no very strange thing; and the vartabéd, who, as wekel of the Catholics just at that time, degraded another priest for sending his children to the missionary school, did not regard it as worthy of attention.—With such a view of the qualifications and character of the priests before you, you need hardly be told that their influence is very small. They are not respected, and their reproofs are but little regarded, not being backed, like those of the higher clergy, by the dreaded power of excommunication.

"In looking at the *duties* of the Armenian parish priests, we must pass over preaching entirely. That belongs to the vartabéds. We heard indeed of two or three priests (and they were not more than two or three) who attempt it, but it is considered rather as an extra service, than as devolving upon them by the obligation of their office. Their routine of duty lies in the performance of the church services, in confessing, baptizing, marrying, burying, and the like. Of the church services, the *celebration of mass* is the principal, and is, in fact, the distinctive business of their office. For we shall not get a correct idea of the priesthood of the Armenian, any more than of the Romish church, until we leave the New Testament ministry entirely, and go back to the old dispensation. Like the Jewish priesthood, they are designed to offer gifts and sacrifices for the sins of the people, and that is done by the supposed sacrifice of Christ in the celebration of mass. Even the customs of that dispensation are imitated in some of the observances of ceremonial purity. In order to prevent the contamination which might otherwise result, and which would entirely disqualify him for so holy a duty, the priest is bound by the canons to separate himself from his family, and sleep in the church for fifteen nights previous to saying mass. He then says mass fifteen days, and remains fifteen days afterward before joining his family. During the first and last fifteen days, he makes wafers for the mass, baptizes, administers the viaticum, and the like. When the priests are few, which happens in all villages and in some towns, these rules, of course, cannot be strictly adhered to; but even then the priests are supposed to sleep in a separate room in their houses. As an initiation to this system of segregation, every priest is obliged, immediately after his ordination, to fast forty days, shut up in the church, or some room connected with it, and eating but once a day.

"The income of the priests is derived

entirely from perquisites. We could not learn that any church in this region has funds or glebes, and our informant to-night assured us, that if they had, the convents would take possession of them. In some parts of Turkey the churches are indeed rich; but even their income, so far as we have learned, is not appropriated to the support of the priests, but to the purchase of candles and other ornaments. Rarely, if ever, do the clergy engage personally in the labours of the field, in any trade, or in merchandize. Though in the latter, perhaps, they sometimes vest their funds through the agency of another, and in the former, their children and hired men are often employed to increase the revenue yielded by sources properly clerical. One of these sources is baptism. For it the priest receives, in this vicinity, from one to three penabáds. Another is marriage, which yields him a silver rouble. A third is the burial of the dead; for which he is paid, according to circumstances, from a penabád to two silver roubles; besides receiving whatever the sympathies of friends may deposit in a plate that is placed upon the breast of the dead, as they go to kiss the cross by his side at the funeral. For confession nothing is directly charged. But whenever an individual goes to the communion, which is, of course, immediately after confession, he finds the Gospel and a plate placed by his confessor at the church door, one of which he kisses, and in the other he deposits a sum of money, perhaps less than a penabád. Or, according to another custom, each confessor receives an extra sum from his parishioners during the fifteen days of his turn for saying mass, either deposited upon a plate that is carried around the church, or given to him privately at his room. Masses for the dead always procure for the officiator a small sum of money, perhaps a penabád, beside his share of the sacrifice that usually accompanies them. Simple prayers are said gratis for the deceased friends of the poor, and a donation is expected only from the rich. For blessing the houses of his parishioners, also, which he does at Christmas and at Easter, the priest receives perhaps half a penabád. In some places, also, where the ceremony consists in saying prayers over bread and salt, while the salt is thrown into the cistern, and one loaf left for the family, a second loaf falls to him. The only thing that looks like a regular salary in this system of clerical support, is, that some churches have a permanent box for contributions to the priest, and in some villages he re-

ceives a small quantity of grain from his parishioners.

"How lamentable must be the effect, both upon priest and people, of doling out thus in retail the services of religion. It makes every morsel of spiritual food almost as much an article of merchandize and barter, as is the meat that is sold in the market for the nourishment of the body. And besides, so far as anti-scriptural ceremonies are sources of profit, it must set the priesthood in opposition to missionary efforts, for those efforts touch directly their most sensitive part, the purse. You will recollect, in conclusion, how much of the amount thus scraped together in pittances, by the priests, from the labouring people, is poured, at their decease, into the laps of the monastic clergy, to be hoarded up in golden church ornaments and costly clerical robes, or to be expended in the support of useless indolence."

After visiting Nakhchevan, Erivan, and the convent of Etchmiadzin—the central point of Armenianism—the brethren advanced as far as Tebriz, and then proceeded to investigate the circumstances of the Nestorian and Chaldean Christians on the east of Kurdistan. Of both a very interesting account is given, as well as of their worship and religious tenets.

On the subject of a mission to Persia, the following opinion is furnished:

"Permit me to add to this report of our visit to the Nestorians, some considerations respecting the expediency of establishing a mission in this part of Persia. We have little to say, in addition to the account already given of the Persian *moslems*, to enable you to judge what would be the prospects of a mission established specially for them. Such a mission we are not prepared decidedly to recommend; though our persuasion is strong, that a missionary, while directing his attention expressly and primarily to the Christian population, would find many occasions and means of doing good to the followers of Mohammed also, as a secondary branch of labour.—The Armenian population is so small and dispersed, that any considerable number could with difficulty be reached; not to mention another certainly important consideration—their extreme degradation. In hesitating to recommend these two classes of

people as promising objects of missionary labour in Persia, we are of course to be understood as declining to propose the city of Tebriz for a missionary station.—But to the *Nestorians* of Oormiah, we would especially direct your attention. That Abbas Mirza would, without doubt, patronize missionary efforts for their improvement, and in fact for the improvement of all his Christian subjects, we received the unanimous testimony of all the members of the English embassy. Equally decided assurance was given us that missionary families in Oormiah would be secure from any oppression; for besides being favourably regarded by the prince, the ambassador also would protect them. Among others who accorded with these sentiments, were two gentlemen who had resided some time in that province; and one of them added that the climate is very fine. Our own impression respecting the climate, from the location of the district, and the dampness and fertility of its soil, is, that it must, at certain seasons of the year, be hot, and productive of febrile affections. To the hostile incursions of the predatory Kürds, too, it seems to us evident that Oormiah must be exposed, whenever the government of Persia is disturbed by either internal or foreign causes. But we must not calculate too closely the chances of life. Missionaries to any part of the great field—the world, should ever go forth with a martyr's spirit, 'hazarding their lives for the name of our Lord Jesus Christ.'

"That religious instruction is needed by the Nestorians, this and the preceding letter will have sufficiently convinced you. How it would be received by them experiment alone can fully determine. We cannot but refer you, however, to their extreme liberality toward other sects, their ideas of open communion, and their entire rejection of auricular confession (that efficient police system of the other old churches,) as considerations which have produced in our minds a firm conviction, that a mission to the Nestorians would meet with far fewer obstacles than among any other of the old churches. The week that we passed among them was among the most intensely interesting of our lives. For myself, I felt a stronger desire to settle among them at once as a missionary than among any people I have ever seen. A mission family there would indeed be lonely. Its nearest European acquaintances would be the English at Tebriz, about a hundred miles distant, and even they will remain at that city no

longer than it is the seat of Abbas Mirza's government. Among the natives there would be no intelligent society. If the notions of the Nestorians are like those of the Armenians at Shooah and Tebriz, of which there is little doubt, no female domestics even could be obtained. Great facilities for communication with home by letter would be afforded through the English embassy, which receives an express by a tartar from Constantinople, and returns one about once a month. The distance, which is eleven or twelve hundred miles, is usually performed in eighteen or twenty days. Boxes would come expeditiously and safely from Constantinople by way of Trebizond and Erzroom, making a land carriage from Trebizond of five or six hundred miles.

"Self-denying indeed and laborious would be the lot of a missionary in Oormiah. But let him enter the field with the self-devotion which reconciled Brainerd to a wigwam, and inspired Martyn with that noble sentiment—'Even if I never should see a native converted, God may design by my patience and continuance in the work to encourage future missionaries'—and contentment also will be a portion of his cup. And as he plants one truth after another in the mind of an ignorant Nestorian, and sees it take root and bear fruit, thus restoring to the oldest of Christian sects 'the faith once delivered to the saints,' and beginning the conquests of Christianity in a kingdom where it has never triumphed, a joy which the world knows not of will likewise be his. He will feel, also, the advantage of his position; that he has found a prop upon which to rest the lever that will overturn the whole system of Mohammedan delusion, in the centre of which he has fixed himself; that he is lighting a fire which will shine out upon the corruptions of the Persian on the one side, and upon the barbarities of the Kurd on the other, until all shall come to be enlightened by its brightness, and the triumph of faith will crown his labour of love."—pp. 409—411.

Rounding Mount Ararat, they returned to Erzroom, and embarked at Trebizond for Constantinople and Malta, which latter place they again reached in safety on the 2d of July, after an absence of fifteen months and a half.

Here we must lay down one of the most interesting Christian journals we ever read. The volume

is admirably composed, and the English edition has the additional recommendation of a very able and instructive preliminary Memoir on the Geography and Ancient History of Armenia, by Josiah Conder, Esq. for which we are greatly indebted to that gentleman, as well as for his thus introducing to the notice of our countrymen the two strangers from the Western Hemisphere, who have brought to light much important matter respecting the central countries of the ancient world.

מדרש מלים *An English and Hebrew Lexicon.* To which is added, a Selection of Proper Names, occurring in Scripture and in the Rabbinical Writings. By Michael Josephs. London: Wertheim. 1834. pp. 371. 8vo.

If progress be not now made in the acquisition of the tongues in which the Scriptures were originally written, it can no longer be attributed to the want of facile and appropriate means. Not only are grammars, on improved principles, brought within the reach of the learner, but lexicons have of late years been constructed, which, from the matured views of their authors, and the results which they exhibit of severe and successful investigation, not only into the etymological significations of words, but also into the peculiar force of phraseological combinations, the opinions of those who lived nearer the times of the original penmen, and the assistance which these penmen yield to each other, cannot but be considered as affording advantages to the student infinitely superior to any that we had previously possessed. In confirmation of this remark, it is only necessary to mention the Hebrew Lexicons of Gesenius, by the diligent use of which any person who has made himself ac-

quainted with the rudiments of Hebrew grammar may, with the utmost ease, and in a very short time, read with delight the sublime compositions of David and Isaiah, and acquire a critical and satisfactory knowledge of their meaning, to which he never could have attained by wading through bulky tomes of commentary.

In order, however, to complete the apparatus requisite to form a perfect Hebrew scholar, a good English and Hebrew Lexicon was wanting, by aid of which the learner might practise in composition without that loss of time, and that disheartening hunt after words which must otherwise accompany his labours. This desideratum has been supplied in the work before us, in preparing which the author has evinced very commendable diligence in drawing from the various sources within his reach such matter as he conceived would be answerable to his purpose. In the translation of Scripture quotations, he has invariably adhered to our common English version, except where a deviation might tend to clear up some seemingly obscure passage—in which cases he quotes respectively the authorities of Kimchi, Mendelsohn, Euchel, Ben Seeb, and Gesenius; and with a view of rendering the work more complete, he has illustrated it by Rabbinical aphorisms and Talmudic proverbs, some of which are analogous in form and sentiment to many in use among ourselves.

In arranging the work, the order of Johnson's Dictionary has been adopted; and the author has endeavoured, as far as the distinctive characters of the two languages would admit, to give a Hebrew term, with its different shades of signification, corresponding to that of the English.

Where Scripture words failed to express the meaning, terms from the Talmud and from Rabbinical writers of authority have been employed; but such words are marked with an asterisk, in order to distinguish them from such as are purely scriptural.

We have carefully collated some of the leading articles, and have found them, according to our judgment, accurate and in every point of view satisfactory. The volume we warmly recommend to our young Hebraists who are desirous of improving in Hebrew composition, being convinced that they will derive essential assistance from it, and thereby not only render themselves familiar with the different idioms of the Hebrew and English languages in their approximations and divergences, but also acquire a facility of conversational habits in their intercourse with the Jews at once interesting and profitable.

To gratify the curiosity of the mere English reader, we here subjoin a few of the proverbs and wise sayings which are scattered over the pages of the work:—"He who pursues honour, honour will flee from him."—"Let thy house be a house of assembly for wise men."—"Every bird dwells with its kind."—"A bird in the snare, is better than a hundred flying."—"Have no confidence in thyself till the day of thy death."—"If thou comest into a town, follow its customs."—"I learnt much from my masters, and more from my fellow-students, but from my disciples I learnt the most."—"We need not raise a monument for the righteous, for their actions are their memorial."—"He that does too much, does too little."—"He only is old, who is old in wisdom."—"Attempt not to pacify thy neighbour in the time of

his rage."—"A passionate man cannot make a teacher."—"Thy secret is thy prisoner; if thou revealest it, thou art its prisoner."

*A Charge delivered at the Triennial Visitation of John Lord Bishop of Lincoln, in 1834, printed at the Request of the Clergy.* London: J. G. and F. Rivington.

*Four Letters to the Right Reverend Father in God John Lord Bishop of Lincoln, containing some Remarks on a Charge delivered by his Lordship at the Triennial Visitation in 1834.* By a Noncon. Leicester: Davis, Market Place.

THE controversy at the present time raging in every corner of the empire, between the advocates of voluntary and established churches, though connected in some instances with a lamentable quantum of polemical bitterness, has already been productive of good. It has promoted a diligent inquiry after truth in quarters where indifference to its vast and momentous interests has long reigned dominant—it has roused the human mind from its general sluggishness—it has served to call forth the activities of men, who would have slumbered in the lap of effemination, or pursued with listless pace the ordinary routine of private duty, without diverging into those tracks of thought and action, for whose cultivation and control they are eminently qualified.—Gravely to inquire, to reason, and to reflect was, a few years ago, the office of an isolated few—the task required too much effort for the majority—the gross world of sense, with the narrow circle of the things which are seen, was the extent and limit of their perceptions and their care—while all their faculties were inert and spell-bound, with regard to every thing intellectual or religious. But no longer is "the earth at rest and quiet"—mental indolence, the source in every age of mental error,



and the prolific parent of practical corruptions, has been banished from the land—and persons in every grade of society, the peer, the prelate, and the peasant, have risen up to throw the weight of their influence into the scale of public opinion, either to urge on the march of salutary improvement, or to perpetuate the incubus of ancient ignorance and despotism. Though it is our office as journalists to watch the struggle of the contending parties, and to note down for the benefit of our readers the ever-changing aspect of the contest; yet, wide as the ecclesiastical arena extends, from Thames to Tweed, and from Tweed to Tay, and possessed as every village and hamlet is of its theological chivalry, it is obviously impossible for us to pay due attention to every proof of dialectic skill, or knightly prowess.

We are induced to notice the pamphlets before us, owing to the high character which Dr. Kay sustains—his learning, which renders him an ornament to the episcopal bench—his freedom from that ecclesiastical *hauteur* which unhappily characterises some of his brethren, the pride we suppose of illustrious genealogy, of heaven-born origin, of apostolical relationship—and the circumstance of his being one of his Majesty's recently appointed commissioners for considering the state of the several dioceses in England and Wales, which gives considerable interest and importance to the views which the Bishop of Lincoln entertains, and his charge expresses. The letters of Noncon originally appeared in a provincial paper, and are from the pen of a much-respected Minister in our own denomination. Dr. Kay avows himself hostile to the exemption of Dissenters from the payment of church

rates, thinking that the principle of an establishment cannot be maintained without the whole community being taxed to support it—he is opposed to any alteration in the Liturgy, on the ground that the majority of the members of the Established Church, both lay and clerical, deprecate, instead of desire, alteration—he is opposed to the admission of Dissenters to the privileges of the two Universities, as likely to banish “even the forms of religion from the colleges”\*—and he

\* This passage in the Bishop of Lincoln's Charge, reminds us of the following, which we give word for word from Blackwood's Magazine. It is taken from an affecting story in the “Passages from the Diary of a late Physician,” and purports to be founded on fact. The writer is detailing the progress of a young gentleman at college. We are told that “the first false step he made was an unfortunate selection of a tutor; a man utterly worthless in point of moral character; one who had impoverished himself when first at college by gaming, but who having learned ‘wisdom,’ was now a subtle and cautious gamester. He was one of a set of notorious *pluckers*. Eccles (the tutor's name), when anxiously interrogated by Mrs. Beauchamp, about her son's general conduct, gave his pupil a flourishing character; and all this when he knew that he had seen, but a few weeks before, among his papers, copies of long bills, accepted payable on his reaching twenty-one—to the tune of £1500; and further, that he the tutor himself was the holder of one of these acceptances, which assured him £500 for the £300 he had kindly furnished for his pupil. His demure and plausible air quite took with the unsuspecting Mrs. B.—In the fulness of her heart she promised him the next presentation to a living, which was expected very soon to fall vacant.” Beauchamp soon after quarrels with his tutor and discards him.—In revenge Eccles addresses the following letter to one of his associates, a notorious plucker:—“Dear Sir Edward, Young Beauchamp, one of our quondam pigeons at Oxford, who has just come of age, will be in London next Friday or Saturday, and puts up at his old hotel, the ——. He will bear plucking. *Verb. suf.* The bird is somewhat shy—but you are a

speaks doubtfully and despairingly of the abolition of pluralities until some fresh streams of wealth set in to the church from an already oppressed and impoverished people. We quote here the Bishop's animadverto.

"Your lordship, adverting to various plans proposed for the better distribution of the ecclesiastical revenues, states the number of benefices above £500 a year is within one the same as that of those below £100, and the latter might be augmented out of the produce of a graduated tax on the former. But whence are we to obtain the fund for the erection of parsonage houses? &c., &c. Whence indeed? Prebendaries, archdeaconries, cathedral revenues are out of the question. Your lordship protests against every project for alienating the funds provided for the maintenance of our cathedrals. The reason assigned by your lordship for such tenderness is original and profound—that the venerable cathedral, and the peculiar manner in which divine service is celebrated within its walls, tend to confirm the historical evidence on which our belief in the truth of Christianity rests. Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following. We always knew that the evidences of Christianity are cumulative—that every age will produce fresh proofs that it came from God—but your lordship is the first to inform us that a fresh source of argument is opened to us in the venerable cathe-

good shot. Don't frighten him. He is giving up *life*, and going to turn *saint*! The fellow has used me cursedly ill; he has cut me quite, and refused me old Dr. —'s living. I'll make him repent it! I will by —! Your's ever, most faithfully, Peter Eccles. P. S. If Beauchamp plucks well, you wont press me for the trifle I owe—will you? Burn this note." The consequence is, that Beauchamp is ruined—his mother dies of a broken heart—and Eccles, the iniquitous author of the tragedy, becomes a vicar!—*Blackwood*, Oct. 1831. Why do we copy this fearful narrative?—Not because we deem it a fair description of the state of things at Oxford and Cambridge, but to relieve the Bishop of Lincoln's apprehensions, as to the admission of Dissenters banishing "the forms of religion from the colleges."

dral, and in the peculiar manner (is it so peculiar? is there nothing resembling it in the church of Rome?) in which divine service is celebrated within its walls. This class of evidence was truly beyond our depth, and illustrates the propriety with which the Psalmist urges us to mark well her bulwarks. We congratulate your lordship upon having so successfully complied with this direction, and upon having added new force to an old proverb, Truth lies at the bottom of a well. But we wander. The question recurs, whence are we to obtain the fund for the erection of parsonage houses? Might not something be done by the voluntary offerings of the people? who, your lordship says, far from joining in the cry for the destruction of the established church, have shown a disposition to come forward with declarations of attachment to its doctrines and its ordinances, and of their deep sense of the benefits which it has conferred upon society! Did it never occur to your lordship that gratitude may be fairly depended upon to accomplish something? Are the people so strongly attached to an establishment, are they so deeply sensible of the benefits it has conferred upon society, and yet must a few parsonage houses remain unbuilt? Residence, the great object sought through the abolition of pluralities, cannot be secured, observes your lordship, unless we obtain a fund for the erection of parsonage houses. So abuses must continue in the establishment, and numbers of the flock remain without a resident pastor, and Dissenters be multiplied, and loud complaints provoked, all because the people, so attached to the establishment, will not erect parsonage houses. The whole aristocracy of the country sleeps in the bosom of the establishment, but nothing will they do towards providing these parsonage houses. The sons of the church will listen to her instructions, and sign declarations of attachment, but not a farthing will they devote towards building parsonage houses. In the diocese of Lincoln, according to your lordship's statement, 837 clergymen are receiving between £100 and £500 a year, 205 above £500, 21 above £1000 a year—prebends, there are, endowed with the great tithes of parishes—and there is a bishop, whose income, to be sure, was reduced by Protector Somerset to less than one half of its former amount—still nothing can be done to supply these parsonage houses. The purest of the protestant reformed churches, all apostolical as it is—faithful representative of that primitive church to which its traces its origin, must see her ranks thinned day by day,

and shout in the ears of the country, incessant warnings that she is in danger. owing to those abuses, pluralities, and non-residence, and none will help her to a few parsonage houses. Most efficient system of ecclesiastical polity, so potent in winning attachment, and yet so powerless to touch the springs of grateful generosity!"

In one point, and in one point alone, is Dr. Kay willing to redress the grievances of the Dissenters—he would allow them "a legal registration of births, marriages, and deaths, without submitting to religious rites to which they conscientiously object"—but the reasons which would induce him to bestow this boon of relief are at once novel and amusing.

"If these are hardships" he remarks p. 10, "on Dissenters, they are hardships in the removal of which I shall most cordially co-operate; for I have been accustomed to regard them rather as hardships on the Clergy of the Established Church. Far from wishing to compel Dissenters to conform to the rites of the Established Church, I rather deemed it a grievance to be compelled to administer any one of those rites to them."

This is the first time that we

have heard of the "hardships" and "grievances" of the Clergy upon the topic referred to—we declare that we never before heard their cry by reason of their task-masters—theirs has been hitherto a silent sorrow, perhaps too deep for utterance, and our ignorance of the pangs which have been endured must be our apology for the absence of that sympathy which we should, ere this, have tendered to the sufferers.

"They never told their woes,  
But let concealment, like a worm i' the bud,  
Feed on their damask cheek; they pined  
in thought;  
And with a green and yellow melancholy,  
They sat like Patience on a monument,  
Smiling at grief."

We sincerely hope that, in the present Session of Parliament, measures will be adopted by the legislature to relieve the clergy from what, notwithstanding the Bishop's protestation, we cannot but believe has been hitherto a "pleasaunt melancholie."

## NEW PUBLICATIONS, WITH SHORT NOTICES.

*Memoirs of American Missionaries, with an Introductory Essay, by the Rev. Gavin Strathers; and a Dissertation on the Consolations of a Missionary, by the Rev. Levi Parsons.* pp. 216. Glasgow and London. 1834.

This is an American work. It contains biographical sketches of forty-two Missionaries. The notices are necessarily very brief, but they are interesting and valuable; and the publishers have done well to reprint them for circulation in Great Britain. The volume, alphabetical arrangement excepted, is a sort of Biographical Dictionary of American Missionaries; and a work for British Missionaries, including all Protestant Denominations,

N. S. NO. 123.

arranged in alphabetical order, would, we doubt not, be very acceptable.

The Introductory Essay is excellent; and the Dissertation, on the peculiar consolations of a Missionary, abounds in pious sentiments, and is strong in its proofs of the consolatory character of the Missionary's work. It would, however, have been more suitably designated as an essay than a dissertation. There is one striking remark in the Dissertation applicable at once to the British and to the American, to the Missionary abroad and to the Minister at home. "He (the Missionary) is removed from metaphysical and speculative disquisitions, from political and party contentions, from the fruitless

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debates of the literary world—evils which, at the present time, lamentably prevail, and destroy both the happiness and usefulness of many of the most promising ministers. These evils the missionary escapes. His work is with the heart of sinners. He contends with principalities, with the powers of darkness, with the deep-rooted prejudices of nations and individuals. Christ and his cross are the subject of his preaching, his conversation, and his prayers.”

As a specimen of the manner in which these sketches are executed, we subjoin the following notice of the Rev. Levi Spaulding:

“Levi Spaulding, son of Phinehas and Elizabeth Spaulding, was born at Jaffrey, Cheshire county, New Hampshire, Aug. 22, 1791. His parents were both pious, and he, of course, received a religious education. His father died January 14, 1809. His mother lived to see him a minister of the Gospel, and leave his native land to preach Christ to the heathen. She died September 29, 1819, a few months after his departure.

“He followed the occupation of farmer till after his father's death. Early in the fall of that year, he commenced his preparatory studies with the Rev. John Sabin, of Fitzwilliam, New Hampshire. The course by which he was led to seek an education, he thus describes in a letter published in the *Home Missionary*, vol. iv. p. 135, where, however, only the initials of his name are given. ‘You recollect my brother, Oliver, who was drowned in 1807, while a member of the junior class in Dartmouth College. You may also recollect that the members of the united fraternity erected the white marble monument to his memory. This generosity and kindness of strangers to one so dear to me, so took hold of my mind that I often wept; and while my hand was holding the plough, my heart was with those who had loved and buried my dear brother. These feelings, however, I kept to myself about two years. I at last began to fit for college, and eventually entered Dartmouth. All this was the result of that marble which stands at the head of my brother's grave.’

“In the fall of 1811, Mr. Spaulding entered Dartmouth College. In the language of a writer in the *Home Missionary*, vol. i. p. 69, ‘he was a young man of distinguished powers of mind, and an enthusiastic student, but not a Christian. His ambition, indeed, for literary distinction absorbed all his affections; and

the love of God had no place in his heart, till in the progress of a revival of religion in that college, during his senior year in 1815, he became a new creature. I well recollect the morning—I never can forget it, when, having been oppressed with the load of his guilt for many days, his countenance cast down, and his flesh wasted by the agony of his spirit, he invited me to take a solitary walk for the purpose of conversation. We wandered the distance of a mile, till we reached the bank of Connecticut river. He was agitated beyond expression. He knew that he was a sinner. He was convinced that it would be right in God to cast him off for ever; and yet his proud spirit would not submit to be saved by Christ. I invited him to kneel down with me and pray. After a pause, which indicated the conflict in his own bosom, he replied, ‘I will, if you will lead.’ I remarked that I could pray for him with all my heart; but it appeared to me, that God was waiting for him to pray for himself. He hesitated a moment, and then dropped upon his knees, and prayed for the first time in his life. He ever after regarded that as the place of his conversion.’

“In September of the same year, 1815, he united with the church in his native town, under the pastoral care of the Rev. Laban Ainsworth, and immediately afterwards entered upon his theological studies at Andover. In the course of his second year at Andover, he decided to become a missionary, and during the last year occupied a room with the Rev. Pliny Fisk. The first two years, Mr. Fisk, and Professor Bond, of Bangor Seminary, lived together; and Mr. Spaulding was frequently in their room, when the conversation took a military turn. Mr. Fisk had considerable influence with him, and having from the first a missionary spirit, was successful in waking up a like spirit in many minds. In a letter dated Andover, July 25, 1817, Mr. Fisk speaks of Mr. Spaulding being at that time on the point of deciding to go to the heathen, and says, ‘I think we shall offer ourselves together within a few weeks. Brother Spaulding says, I feel more like a missionary than when at B—: think there is no discharge in this war. Our strength will be equal to our day.’

“Mr. Spaulding finished his course at Andover in the fall of 1818. On the 4th of November following, he was ordained at Salem, in company with Messrs. Fisk, Winslow, and Woodward. Sermon by the Rev. Professor Stuart, of Andover. On the 16th of December, he was married to Miss Mary Christie, of Antrim,

New Hampshire; and sailed from Boston, for Calcutta, on the 8th of June, 1819. From Calcutta he embarked for Ceylon, where he has since laboured. His present station is Tillipally. Connected with this station are 1072 scholars under missionary instruction"—pp. 86—89.

*Pastoral Cautions for the present Time.*

*A Sermon preached at the Chapel, Above Bar, Southampton, on Sunday, Dec. 14, 1834. By Thomas Adkins. With an Appendix. 8vo. pp. 30. Westley and Davis.*

THIS reasonable discourse is founded on the words of the prophet Malachi, (chap. ii. 15.) *Take heed to your spirit*, and the gifted preacher observes from it, first, That the religion of the Gospel has a direct relation to the spirit of its professors. He then proceeds, secondly, To specify some of the more important scenes in which this spirit or habitual temper is to be maintained; and, thirdly, He supplies some collateral motives to enforce the duty.

Mr. Adkins enlarges most upon the importance of taking heed to our temper in the performance of those duties which relate to Christians as members of the body politic and as subjects of civil government, and it is only due to him to say, that his observations are pious, philosophical, and patriotic. While he practically observes the caution he inculcates, yet he betrays no mean and timid deference to ecclesiastical or political assumption, but combines the temper of the Christian pastor, with the firmness of an enlightened Englishman.

The notes are judiciously selected, especially those which relate to the Catholic principles of the Congregational Bodies.

*The Village Poor.* 18mo. pp 119. London: Seeley and Sons. 1834.

THIS unpretending little volume is designed for distribution in those places where Roman Catholics are increasing. It is written with great simplicity: there is but little controversy in its dialogues. Its great object is to expose the spirit of proselytism, which is too frequently displayed on the establishment of a new Catholic interest. True Catholicism has a spirit the very reverse of that

of Proselytism. It is more anxious to diffuse true piety than to multiply the number of its own adherents. But, alas! Catholicism and Roman Catholicism are, in this respect, at Antipodes.

A spirit of Proselytism is the badge of a corrupt church. Those, of whatever sect, who are more anxious to add to the adherents of a party than to the disciples of Christ, are deserving, in a greater or less degree, of the condemnation of him who denounced the Pharisees of old, as being willing for this object to compass sea and land, that they might make their new adherent two-fold more the child of hell than themselves. What an awful insult to the religion of the Son of God is it, for those who profess to be called by his name, to labour most strenuously to win men over to their peculiar, and perhaps exclusive, opinions, while they display a most lamentable indifference as to the religion, knowledge, and moral qualifications of their proselytes. Their object has on its very surface the impression of worldliness; and if we could read the heart, is it not to be feared that we should not find one character there to evince love to God, love to Christ, or love for the souls of men. We must not suppose that the spirit which our Lord condemns is confined to any particular church. All churches have in a greater or less degree, partaken of it; and though Rome be pre-eminent for the spirit, yet, though its thunders have rolled most terrifically from the Vatican, its feeble mutterings, equally intolerant, are not unfrequently heard from the partisans of not a few little diminutive parties, both in endowed and unendowed churches. Some men have power of creating partisans. If they have no other quality, they have at least this; they can group around them a few unquestioning, unreasoning, and heedless individuals, willing to rush upon any thing new, and to undertake any thing specious; willing to make sacrifices, to put their own character at hazard, with the character of their leader, to go through evil report, and through good report, towards the accomplishment of their end. And when the leader has either attained his end, or failed in his ob-

ject, he leaves the poor beguiled creatures, whom he had transmuted into his advocates, his sycophants, and his slaves, to reap the consequence of their confiding folly.

The Tale before us is entitled the "Village Poor;" but an apter designation might have been found; certainly The fate of the Partisan would have been better.

The individual our author has selected for the dupe of a master spirit, is a linen-draper, a sorry, weak-minded man, influenced by the last speaker, and anxious to advance his success in trade, by connecting himself with the *new interest*. Two great ladies promise to *take him up*, and to secure to him the custom of the chapel—all the silk and all the velvet is to be purchased at his shop, and he is to be recommended to all who attend. The temptation operates powerfully, and our linen draper becomes as zealous a partisan, as his cold-blooded constitution, and only half-decided character will permit. But, alas! just as the doors of the new chapel are about to be thrown open to the public, a new candidate enters the town, and the promises of the ladies are forgotten, the hopes of the poor linen-draper disappointed, and his health seriously affected by the losses he suffers, through the purchases, at the request of these ladies, of some unsaleable commodities. He looks for sympathy from the *new interest*, but he looks in vain. His former customers despise him for his fickleness, his new acquaintance abandon him, and his shop is entirely forsaken. Through the intervention of the minister whom he had forsaken, and a Quaker to whom he was indebted, he is placed as an agent in a town twenty miles from the scene of his weakness, his folly, and his punishment. We need not say that the ladies are Catholics, that the poor draper was a Protestant, and that the object of the tale is to guard those who are dependant from sacrificing principle for the sake of interest.

The present is a difficult and a testing time for professors; and while we have little to fear from the efforts, either of Catholics or of infidels, we have much to apprehend from the

fickle, fluctuating, and self-dissatisfied character of many who have assumed a profession of religion. This character, as has well been said, renders them the dupes of every specious pretender, the mere sheep for the "dog" to worry, or for the "wolf" to devour.

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*The Scriptural Constitution of Christian Churches, being the Substance of a Discourse delivered at the Ordination of the Rev. J. Penman, M.A. at Tunbridge, Kent. By Thomas James, Woolwich. pp. 26. Westley and Davis.*

SCRIPTURAL facts and principles are stated in this brief discourse with that perspicuity and candour, which entitle it to the commendation it received from those who heard it.

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*Afflictions and their Operation. A Sermon delivered at Croft Chapel, Hastings, by W. Davis. Reprinted from the Congregational Magazine, June, 1834. Second Edition. Jackson and Walford. pp. 34.*

THIS beautiful and consolatory discourse was reprinted from our Magazine, at the request of some friends who had derived benefit from its perusal, and we are happy to say, it has now reached a second edition. It is possible that some other of our readers may be glad to have it in a detached form, and to those who overlooked it, when it appeared in our pages, we beg to recommend its perusal, as well adapted to administer Christian consolation under the diversified trials of life.

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*Thomas Johnson's Reasons for Dissenting from the Established Church. In Three Dialogues. New Edition. To which is now first added, a Fourth Dialogue, on the Voluntary Principle. Jackson and Walford. pp. 52.*

THOMAS JOHNSON, the old clerk of a dissenting meeting-house, gives to his neighbour, John Twilight, and to the Rev. Mr. Sikes, his clergyman, in these Dialogues, a very clear and Christian account of the grounds of his nonconformity. We think the great principles of our separation are very forcibly put in this little tract, without banter or bitterness, and with such a deference to the yet higher



claims of evangelical piety as cannot fail to make it useful to the reader, not only as a defence of our ecclesiastical polity, but also as a plea for spiritual religion. We recommend it as a safe and cheap tract for general circulation.

*Review of the Rev. M. A. Gathercole's Letters to a Dissenting Minister. Reprinted from the Congregational Magazine. With Notes on the Bishop of London's Recommendation of that Volume, from the Pamphlets of the Rev. T. Binney and C. Lushington, Esq. M. P. 32mo. pp. 64. 4d.*

*Dissenting Memorials, addressed to the Right Hon. Earl Grey, while at the Head of His Majesty's Government, by various Bodies of Dissenters in different Parts of the United Kingdom. Printed from the Congregational Magazine for 1834. 8vo. pp. 46. 6d. Jackson and Walford.*

THE first of these articles is reprinted at the suggestion of an esteemed Minister in Hampshire, who felt that our refutation of Mr. Gathercole's slanders should have as wide a circulation as possible. Those who concur in his judgment may be supplied with this little book at three shillings and sixpence a dozen.

It was also thought desirable to bring together as many of the Memorials as we had been able to collect into one pamphlet, which would form an interesting historical document. Of course we do not pledge ourselves to every opinion these papers contain, but think them still entitled to the attention of all who are interested in ecclesiastical reforms.

*A View of the Last Judgment. By John Smith, one of the Ministers of Cambleton. pp. 203. Simpkin and Marshall.*

ONE of the most solemn and important subjects in the whole compass of revealed truth, is here treated in a very scriptural and searching manner. Happy were it for us, if each could vividly realize the process of the great day, as the author has attempted in the following passage:

"Methinks I hear my name called; the book of God's remembrance opened, where all the transactions of my life, with all their motives, are recorded; my page in it read in the hearing of heaven,

earth, and hell; while I myself stand in a conspicuous point of view, with a beam of light from the eye of the Judge shining through my heart, and pointing out to the whole assembly, all that ever passed within its dark and close-curtained chambers, invisible till now to every eye but God's. With astonishment I now find, that my most secret words and actions, are as if they had been proclaimed on the house-tops; and that even my half-formed embryo-thoughts were seen and heard in heaven. I hear all my opportunities recounted, and all the mercies which had been vouchsafed to me, again numbered. I hear all the multitude of my sins told in order, if they have not been covered by charity, blotted out by repentance, and washed off and cancelled by the atoning blood of the Lamb. But if this be not the case, I must see them all marshalled in dreadful array before me, with every aggravating circumstance, which had served to make them heinous."

Let the reader peruse this small volume with seriousness and attention, and he can hardly forbear to exclaim with the poet,

Great day of dread, decision, and despair,  
At thought of thee, each sublunary wish  
Lets go its eager grasp, and drops the  
world!

## LITERARY INTELLIGENCE.

### WORKS AT PRESS OR IN PROGRESS.

In a few days will appear a work by Edward Thornton, Esq. entitled *India, its State and Prospects*, in one 8vo. volume.

Mr. Henry Rogers is preparing for the press a *Life of the Rev. John Howe*.

*The Voluntary Principle.* By Joseph Tyso.  
*A Poet's Portfolio; or, Minor Poems, in Three Books.* By James Montgomery, foolscap, 8vo.

*Travels in Ethiopia*, by G. A. Hoskins, Esq.

A Second Edition, carefully revised and corrected, of a *Literal Translation, from the Hebrew, of the Twelve Minor Prophets*, by Aaron Pick, late Professor of the Hebrew and Chaldee at the University of Prague.

Just ready, in a handsome 8vo. volume, a *Memoir of the late Rev. Joseph Hughes, A.M., Secretary of the British and Foreign Bible Society.* By the Rev. John Leitch.

*Testamentary Counsels.* By a Solicitor.

The Rev. Dr. Warren is preparing for publication, in one volume, a *Digest of the Laws and Regulations of the Wesleyan-Methodist Connection from its origin in 1744 up to the present time.*

Mr. Bagster has now ready for delivery, the 4th. edition of the *Treasury Bible*, which is printed on a fine writing paper of a new manufacture, being prepared with lines in its fabric for manuscript remarks.

The pocket edition was published in January.

## TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

ON THE STATE OF RELIGION IN VAN  
DIEMEN'S LAND.

The following excellent letter cannot fail to interest those who are solicitous for the religious improvement of the British colonies.

*To the Secretaries of the Congregational Union of England and Wales,  
Sydney, New South Wales,  
July 3, 1834.*

Gentlemen,—Having been compelled, by the impaired state of my health, to leave for a season the Congregational Church at Hobart Town, Van Diemen's Land, of which I am the pastor, and to visit the colony of New South Wales, I have been furnished with an opportunity of conversing with the Rev. William Jarrett, the minister of the Independent Chapel in Sydney, on the state of religion in these colonies. In consequence of circumstances which will be hereafter detailed, we have agreed to address the ministers and members of churches of our own denomination in England on the subject; and more particularly the Committee of the Congregational Union, of the establishment and proceedings of which we have received some information through private channels. No official communication has been addressed to us, although circulars have, as we understand, been forwarded to the missionaries connected with our body in India, South Africa, and the Islands in the South Seas. This omission, we presume, must be attributed, either to the ignorance of the Committee of the existence of Congregational Churches in these colonies, or to an erroneous conception of their peculiar situation and relative importance. We are therefore anxious to put our brethren in possession of the facts of the case, to furnish them with such statistical information as we may be able to afford, and to communicate our views and wishes relative to the important and interesting fields of labour in which we are placed; and the call, which, as we

conceive, is addressed to them to assist us in establishing churches, and disseminating the word of truth in these colonies. Mr. Jarrett will address a letter to the Union with relation to New South Wales; and I will now proceed, through you, to address the Union on the subject of the necessities and claims of Van Diemen's Land.

I need not, I apprehend, offer any lengthened remarks with regard to the nature and objects of the Union. I take for granted that it will sedulously abstain from any interference with the independence of the churches, and that while it aims at, the promotion of Christian concord, it will be chiefly concerned for the extension of the Christian faith. I also presume, that while its members will rejoice that the Gospel is preached by Christians of other denominations, and will pray for their prosperity and success, they will feel a special interest in churches of their own faith and order; and will be peculiarly solicitous for the dissemination of those principles of Christian doctrine and church government, which they believe to be inculcated in the Holy Scriptures, and which they are accustomed to regard as possessing, in a high degree, *practical* value and importance.

Under this impression, I beg now to lay before the Committee a brief statement of the origin, formation, and present condition of the only Congregational Church now existing in Van Diemen's Land, together with such additional information as it may appear desirable to furnish.

In consequence of a letter from an individual in Hobart Town, received by the Directors of the London Missionary Society, and by them transmitted to the Committee of Highbury College, I emigrated to Van Diemen's Land, and arrived there in September, 1830. After preaching in a hired room about eighteen months to a gradually increasing congregation, a chapel, capable of accommodating 500

persons, without a gallery, was opened for public worship, in which I continued to preach, until compelled, by illness, about two months since, to suspend my pulpit engagements.

A short time previous to the opening of the chapel, a church was formed. It consisted, in the first instance, of nine persons, who had been members of churches of our own order in England. The number of members at the present time is sixty-three. Some of them, I trust, I may regard as the seals of my ministry in the Lord.

We have indeed reason to be very thankful for the measure of success which the God of grace has been pleased to grant us. At the same time, we cannot but feel that much remains to be done, not only in Hobart Town, but throughout the colony. Impressed by this conviction, we have recently organized an Institution, entitled "The Van Diemen's Land Home Missionary and Christian Instruction Society." The Committee of this Society, anxious to secure the services of a zealous and devoted minister to itinerate in the interior, applied, through me, in January last, to the Rev. Dr. Burder, and the Rev. Messrs. Ellis, Blackburn, and Burnet, requesting them conjointly to select an individual qualified for this work.\* Most welcome will be the aid we thus hope to receive. At the same time, it will obviously be inadequate to the wants of the colony, the population of which is rapidly increasing. In illustration of this remark, I may mention, that on my arrival at Hobart Town, the population did not amount to 8000, whereas it now exceeds 12,000. There has been a rapid increase in other parts of the colony, but particularly at Launceston, the principal town at the opposite extremity of the island. But

\* This Committee have not yet obtained a missionary to undertake this service. Any well educated pious young minister, who can endure hardness for the sake of the Gospel, and is without incumbrance, who may be disposed to undertake this service, is requested to address a letter, *post-paid*, for the Committee, at our Publishers, and all the necessary information will be communicated to him.—  
Editors.

while the population is thus augmenting, there has not been a proportionate increase in the number of religious instructors. There are only nine clergymen, and two catechists, connected with the Established Church: and though some of them are excellent men, it would be too much to say that all are qualified for the stations which they occupy. Even those who are most devoted must find it difficult, if not impracticable, to cultivate, to its full extent, the wide field of labour allotted to them. There are four Presbyterian ministers, who receive salaries from the colonial Government. One of them, the Rev. A. Macarthur, is stationed at Hobart Town, where he has laboured about twelve years. His congregation is at present small, as the kirk will not accommodate more than 250. A larger building, however, (towards the erection of which the Government have contributed £1250) is now in progress.

In addition to two Presbyterian ministers in the interior, there is the Rev. Mr. Anderson, at Launceston, where he has been settled rather more than a year. There is only one Wesleyan minister in the colony, the Rev. N. Turner, who usually preaches in the chapel at Hobart Town. There are other stations, however, which are supplied by him and the local preachers. There is a small chapel at Launceston belonging to the Government, in which the Wesleyans are allowed to preach, and to supply which, they are expecting a missionary from England. I should have mentioned that a Wesleyan minister is stationed by Port Arthur, a penal settlement; but as he is engaged by the Government, and his labours are confined to the prisoners and officers at that station, he can scarcely be regarded in the light of an ordinary Wesleyan missionary.

I have thus stated the extent to which we are at present furnished with the means of religious instruction. I would now advert to the necessity which exists for additional labourers, and to the mode in which, it is conceived, the help we need might be most efficiently afforded.

Valuing as I do the principles of Independency, I cannot but be anxious

to witness the establishment of other congregations of our own denomination in this colony. For the accomplishment of this object, various facilities are now afforded. Among them may be mentioned, the absence of a spirit of bigotry and hostility to evangelical religion, the general acknowledgment of the fact that additional ministers are needed, the conviction entertained by many influential persons, not pious themselves, that religious instruction is desirable to improve the moral character of the population, especially of the prisoners; and the direct or indirect countenance which the present Governor (although an Episcopalian) affords to ministers of every denomination who appear desirous of doing good. To justify these remarks, I may be permitted to mention that several of the settlers are accustomed to open their houses for preaching, when a minister visits their neighbourhood; that some have offered to give land, &c., for the erection of a place of worship in the districts in which they reside: that in one district (fifteen miles from Hobart Town) a public meeting was held a few months since, at which it was resolved to erect a building as a chapel and school; and to solicit subscriptions for that purpose; and that at a settlement ten miles from Hobart Town a small chapel has been built, which is usually supplied by a young man connected with our church. These are merely facts of an encouraging character. Still, however, it must not be supposed that the colonists *in general* are taking, or are likely to take, any decided steps towards providing religious instruction for those who are now destitute of it. While many admit that more labourers are required, and some lament the paucity which at present exists; there are but few, I apprehend, who may be expected to *originate*, and to *prosecute* with *energy* and *success*, those measures which would issue in obtaining additional help. While there is no marked opposition to religion, and, in some instances, a willingness to assist in promoting it, there is, on the other hand, much apathy and lukewarmness, even amongst some of whom we might hope and expect better things. The fact is,

that ministers are needed to *rouse*, and *collect*, and *unite* the people that are now scattered abroad, as sheep having no shepherd. Many of them are willing to be instructed, and would, I am persuaded, welcome a faithful, zealous, and consistent minister, were he to come amongst them; but considering the tone of feeling which generally prevails, and the fearfully absorbing influence of secular pursuits, there is reason to fear that many will perish for lack of knowledge, if it be left to those who are in need of instruction to provide it for themselves. The question then arises,—and I propose it for most serious and devout consideration,—can Christian Ministers and Christian Churches in England look upon this state of things with indifference? Ought they not to feel concerned for the spiritual interests of a rising colony, such as ours? Ought they not to commiserate the condition of those who are banished to these shores for their crimes, but of whose reformation and conversion surely there is hope, if suitable means be employed? Ought they not to remember the many families that emigrate to the colony, some of whom are now destitute of the religious privileges with which they were favoured in England? Is it not manifest, that if ministers be not sent forth throughout the land, the partial interest now felt in concerns of a religious character may be expected to diminish, and the apathy, which is already painfully prevalent, to be perpetuated and confirmed? Some, perhaps, will say, ‘Let not ministers go forth until it appear that the people are waiting for them, and that adequate support can be guaranteed to them.’ But is this prudence consistent with faith, and love, and holy zeal? Can it be justified on Christian principles? Are none to receive instruction but those who first seek it, and avow their willingness to support those who afford it? I have diligently inquired into the circumstances of the colony; I have enjoyed many opportunities of observing the general character of the population; and I *feel persuaded* that no faithful and devoted minister would be left to labour long without receiving adequate sup-

port. At the same time, it is probable that if attempts were made to raise a fresh congregation, either in Hobart Town, Launceston, or the interior, some difficulty, and, perhaps, some opposition, at the outset, would be experienced. It would, therefore, tend to facilitate the progress of divine truth, if ministers could be sent to the colony in the capacity of missionaries, so as to receive pecuniary assistance from Christians in England, until they have succeeded in collecting a congregation capable of supporting them. I feel assured, that if ministers thus sent forth be men possessing *zeal, patience, and perseverance*, they will rarely require pecuniary aid from England for more than two or three years, presuming, of course, that they will be satisfied with a moderate stipend, and that they will feed the flock of God, not by constraint, but willingly; *not for filthy lucre*, but of a ready mind.

I am not, at present, aware of the amount of funds which the Congregational Union may or do possess: neither am I aware whether the specific mode of promoting religion in connexion with our own denomination, which has now been suggested, has ever been contemplated. I trust, however, that the subject will receive prompt consideration; and that, if it be possible, the Union, as a body, or members of the Union, whom God has entrusted with wealth, will devote some portion of their substance in sending out Ministers of the Gospel to this land, and in supporting them, for a season, in it. I do not say, indeed, that no support would be afforded here at the commencement of a minister's progress. There are some, who, I doubt not, would hail with delight, the arrival of a faithful ambassador of Christ, and would deem it a privilege to contribute to his support, according to their ability. Still, however, it may be doubted whether a sufficient sum for his support could be immediately secured, and hence the importance of other aid being, for a season, afforded.

I am induced to urge this application with peculiar earnestness at the present time, in consequence of the

N.S. NO. 123.

precarious state of my own health; and the anxiety which I cannot but feel lest I should be removed from my beloved flock at Hobart Town, before another labourer arrives in the colony, to carry on the work which it has been my privilege to commence. It will also be believed that I have frequently experienced no little difficulty and perplexity, standing, as I have done, *alone*, as the first and only Congregational minister in the colony, with no fellow labourer in the same department of the Lord's vineyard to counsel and assist me. This difficulty has, indeed, been diminished, since the arrival of my friend and brother, Mr. Jarrett, although we are labouring in different lands, and can seldom realize an interchange of sentiment and feeling, except by letter. Recently, indeed, I have enjoyed the pleasure of personal intercourse with him; but it will easily be conceived that this pleasure is not without alloy, when it is remembered that I have been compelled to leave my pulpit, destitute of a regular and suitable supply; and that, in general, during my absence, a sermon must be read by one of the members. I may, perhaps, be justified, in adding that my own health would not have suffered, as it has done, had I not been induced by the circumstances in which I have been placed, to enter into various engagements beyond my strength. Ever since my arrival, I have preached three times every Sabbath, and for some months I conducted a fourth service. It may not be prudent to attempt this again, yet I trust I may be allowed to express it as my decided conviction, that the necessities of the people demand at the hands of a minister in this colony, *three services every Sabbath*, if his health and other circumstances permit. I may also be allowed to remark, that he should feel no reluctance to preach occasionally in tents, or in the open air, or to adopt other methods of doing good, which may call for the exercise of much fortitude, patience, and self denial. In one word, we want men with a *missionary spirit*, and not men who will confine themselves to stated duties, or be chiefly concerned to live in comfort, ease, and respectability, so that they

will not hesitate to abandon one field of labour, if another with more lucrative prospects be presented.

There are other topics connected with these colonies, on which it was my intention to have offered a few remarks. But as I have already written at undue length, and as you will also hear from Mr. Jarrett, whose general views harmonize with my own, and who will advert to points which I have not noticed, I would now conclude with the expression of my hope and prayer, that this appeal will not be disregarded as unwarrantable and unnecessary, but will meet with speedy and efficient attention. Should such be the result, and should the Congregational Union afford the assistance solicited, I will guarantee an annual collection in aid of its funds, and will, if my health and life be spared, employ any other means which may be available to promote its objects. I am most anxious to witness the extension of pure and undefiled religion in these colonies, and in other lands; and I pray that the Union which has been formed may be honoured in promoting it.

Trusting that you will excuse the freedom with which I have written, and that you will favour us by forwarding the object in view, so far as your ability may extend,

I remain, Gentlemen,

Your faithful friend and fellow servant,  
FREDERICK MILLER.

#### CHAPELS OPENED.

A new place of worship was opened in Albany Street, Regent's Park, on Sunday, January 25, when two Sermons were preached, that in the morning by the Rev. W. Owen, late of Mallow, Ireland; that in the evening by the Rev. J. Blackburn, of Claremont Chapel. The Rev. J. Leifchild, of Craven Chapel, preached on the following Thursday evening.

This place, capable of holding about 500 persons, is situated in the midst of a new and neglected population, about half way between Tonbridge and Paddington Chapels, in the New Road. About three months since a few persons, observing the destitute state of the neighbourhood, opened a large

room as a place of worship and Sunday School, and this room being soon found too small for both purposes, they were led to take the present place, which is the wing of a large building, originally erected for an ophthalmic institution.

The prospects are of a most encouraging character: the chapel is well filled—about 200 children have been admitted into the Sunday School. By the zealous exertions of Christian friends, nearly 400 families receive visits on the plan of the Christian Instruction Society, and there is abundant reason to hope that this is but the commencement of a great and important work. May the Lord greatly bless this attempt to publish his word in a new and interesting sphere of Christian exertion!

A new Independent chapel, erected in the Gothic style, was opened at Coleshill, Warwickshire, for public worship, on Tuesday, December 9, 1834, on which occasion sermons were preached by the Rev. Messrs. East and James, of Birmingham; and Sibree, of Coventry. The Rev. Messrs. Salt, Brook, West (of Kenilworth), Hood, and Berry, concluded the devotional services. The attendance was highly respectable, and numerous collections were made, which amounted to £30. On the following Sabbath-day, sermons were preached by the Rev. J. West, Minister of the chapel: a crowded assembly was present at the evening service. This chapel has been erected almost at the sole expense of three individuals. One anonymous friend, in London, contributed £200, and two benevolent and zealous ladies in Birmingham have generously given more than that sum; so that it is expected, that in the course of a few months the whole of the expense will be discharged, affording a pleasing and striking illustration of the beneficial operation of the Voluntary Principle.

#### FORMATION OF A NEW CHURCH AT FELSTED, ESSEX.

On Thursday, January 15, the formation of a Christian Church in the newly-erected Meeting House at Felsted, Essex, was publicly and solemnly recognised. Mr. Morison, of



Stebbing, began the service by reading the Scriptures and offering prayer; Mr. Craig, of Bocking, read the dismissions of the newly-associated members from the Churches to which they had formerly belonged; Mr. Frost, of Dunmow, then addressed to them some excellent admonitions, and concluded the service with prayer. The congregation was numerous, and deeply interested in the sacred engagements of the evening.

#### REMOVALS.

Most of our readers are aware that Mr. Good has resigned his charge at Zion Chapel, Bristol, in consequence of some painful imputations on his character. These charges, we believe, were most satisfactorily refuted, and the confidence of the religious public in Bristol fully secured. Still a removal from the scene of disquietude was desirable, and we are glad he has accepted the pastoral care of the church at Gosport, formerly the charge of the venerable Dr. Bogue, which has long required an experienced minister. The following letter from the ministers of Bristol must have been peculiarly acceptable to Mr. Good and his friends.

"Bristol, Dec. 29, 1834.

"Dear Sir,

"On the eve of your removal from the scene of your labours in this city, to another important sphere of duty, we beg to offer you this brief but affectionate valedictory address.

"Whilst we regret that by this movement, we shall be deprived of those opportunities of friendly and ministerial intercourse with you,

which have heretofore yielded us mutual pleasure and satisfaction, we rejoice in the unanimity of the call you have received from Gosport, and the encouraging prospects under which you are about to commence your ministry in that town.

"Whilst we deeply sympathize with you in the severe injuries you have suffered during your residence in Bristol, we beg to assure you of our continued confidence and affectionate esteem, and that we shall at all times be happy to welcome your occasional visits to our city; and sincerely hope that, in your new pastoral relation, you may enjoy that repose and comfort of which you have been so unmeritedly deprived in your late one.

"We are,

"Dear Sir,

"With every sentiment of Christian esteem and regard,

"Your's, affectionately,

(Signed)

"Thomas Roberts.	F. Clowes.
"John Davies.	Wm. Lucy.
"John Jack.	W. Gregory.
"George Legge.	Chas. Evans.
"Samuel Summers.	W. Gething.
"Thos. Winter.	Aaron Neck.
"Thos. S. Crisp.	
"To Rev. J. E. Good, Bristol."	

The Rev. Thomas Milner, M.A., of Wigston Magna, has been compelled to resign his pastoral charge at that village, his health not being equal to its heavy duties, and has accepted a call from the church assembling at King's Head Lane, Northampton, late under the care of Mr. Woodwark, now of Tonbridge Chapel, London.

### MISCELLANEOUS INTELLIGENCE.

#### PROPOSED MEASURES OF ECCLESIASTICAL REFORM.

The second reformed Parliament was opened by the King in person, on Tuesday, Feb. 25, when his Majesty delivered a speech of unusual length and interest, to his assembled Lords and Gentlemen.

As we have nothing to do with politics, but as they relate to the interests of the

church of Christ, so we only transcribe the following clauses of that important document.

"Among the first, in point of urgency, is the state of the tithe question in Ireland, and the means of effecting an equitable and final adjustment.

"Measures will be proposed for your consideration, which will have for their respective objects to promote the com-

mutation of tithe in England and Wales—to improve our civil jurisprudence, and the administration of justice in ecclesiastical causes—to make provision for the more effectual maintenance of ecclesiastical discipline, and to relieve those who dissent from the doctrines or discipline of the church, from the necessity of celebrating the ceremony of marriage according to its rites.

“I have appointed a commission for considering the state of the several Dioceses in England and Wales, with reference to the amount of their Revenues, and to the more equal distribution of the Episcopal duties—the state of the several Cathedral and Collegiate Churches, with a view to the suggestion of such measures as may render them most conducive to the efficiency of the Established Church, and for devising the best mode of providing for the cure of souls, with reference to the residence of the clergy on their respective benefices.

“The especial object which I have in view in the appointment of this Commission, is to extend more widely the means of religious worship according to the doctrines of the Established Church, and to confirm its hold upon the veneration and affections of my people.

“I feel it also incumbent upon me to call your earnest attention to the condition of the Church of Scotland, and to the means by which it may be enabled to increase the opportunities of religious worship for the poorer classes of society, in that part of the United Kingdom. . . . I feel assured that it will be our common object, in supplying that which may be defective, or in reno-

vating that which may be impaired, to strengthen the foundations of those Institutions in Church and State, which are the inheritance and birthright of my people, and which, amidst all the vicissitudes of public affairs, have proved, under the blessing of Almighty God, the surest guarantees of their liberties, their rights, and their religion.”

Thus, it appears, that his Majesty's present advisers, have at length ascertained that some alterations are necessary in the affairs of the Church, in order to confirm its hold upon the veneration and affections of the people! *Post tenebras lux.* The only measure of relief promised to Dissenters respects the marriage ceremony. We know not in what way this relief is to be secured; but while we do not wish to see every licensed teacher amongst us possessed of the power of performing that rite, yet we must claim for the ordained pastors of Dissenting Churches full equality with the Clergy of the Church. If they are competent to perform a legal contract, so are our ministers; if it be necessary to employ the magistrate at all in marriage, that necessity must apply in equal degree to the clergyman and the dissenting pastor. Marriage, before the tribunals of the country, is a legal contract only; but if it be thought wise that it should be attended by the solemnities of a religious service, then assuredly it is wise to invest the ministers who are to perform it with full authority. To divide the affair between the magistrate and the dissenting minister, will disgust rather than conciliate.

#### PARLIAMENTARY RETURNS RESPECTING PAROCHIAL BURIAL GROUNDS.

Mr. Shephard, Deputy Registrar to the Bishop of London, in compliance with a vote of the House of Commons, March 22, 1834, has presented to it a return of the several sums expended in the purchase of ground for forming or for enlarging church yards, parochial burial places, or public cemeteries for the interment of the dead, so far as relates to the Diocese of London. That Gentleman

has searched the records in his custody from the earliest, viz. the year 1306 to the present time, and has obtained other particulars from the vestry clerks, or other parish officers, in answer to written enquiries which he addressed to them.

We have condensed the contents of ten folio pages of this Parliamentary Paper into the following Table:

<i>Parish.</i>	<i>Method of Possession.</i>
St Ann, Limehouse . . . . .	Purchased by Church Commissioners, 400 <i>l</i> .
St. Alban's, Herts . . . . .	By gift of the Corporation.
St. Andrew's, Holborn . . . . .	By Purchase, 3,280 <i>l</i> parish rates and charities.
Allhallows on the Wall . . . . .	By gift of Corporation.
Acton . . . . .	By inclosure of waste land.
St. Botolph, Bishopsgate . . . . .	By grant of Corporation and purchase, 2,622 <i>l</i> . 3 <i>s</i> .
Bishop Stortford, Herts . . . . .	By purchase, 160 <i>l</i> .
Christ Church . . . . .	By Church Commissioners.

Parish.	Method of Possession.
Chelsea .....	By gift, by purchase, 6,105 <i>l.</i> parish rate.
St. Clement Danes .....	By various purchases from parish funds.
Chipping Barnet .....	By purchase, 3,965 <i>l.</i> 4 <i>s.</i> 9 <i>d.</i> rates and parish charities.
Chigwell .....	By private gift
Great Coggeshall .....	By gift of the Lord of the Manor.
St. Catherine Coleman .....	Ground belonging to the parish, consecrated.
Dagenham .....	By private gift.
Enfield .....	Purchased by church rate, 80 <i>l.</i>
Epping .....	Purchased by poor rate, 40 <i>l.</i>
Edgware .....	Part of the incumbent's glebe given.
Fulham .....	Purchased by church rate, 415 <i>l.</i>
Finchley .....	Part of the glebe sold, 93 <i>l.</i> 16 <i>s.</i> and a rental of 12 <i>s.</i> per annum.
St. Giles's in the Fields .....	Purchased by rates, 4,468 <i>l.</i> 8 <i>s.</i>
St. George the Martyr .....	Church Commissioners.
St. George, Hanover-square .....	Church Commissioners, 315 <i>l.</i> ; annual rental, 17 <i>l.</i>
St. George .....	Purchased, 3,200 <i>l.</i> by church rate.
St. George, Bloomsbury .....	Church Commissioners.
West Hornden .....	Common land.
Hammersmith .....	By annuities on 1,400 <i>l.</i> and sale of parish land.
Headdon .....	Subscription and rate.
Hampton .....	Purchase and annual rent, 4 <i>l.</i>
Hackney, St. John's .....	Purchased, 1346 <i>l.</i> rates.
— West .....	Barter between the Lord of the Manor and the Vicar.
— South .....	The Vicar's appropriation of fees, &c.
Harwich .....	The gifts of an M. P. and the Corporation.
Hornsey .....	Glebe bought for 90 <i>l.</i> by the rate ; gift of the Bishop.
Hillingdon .....	Waste parish land inclosed.
Haslingfield .....	Private gift.
St. John's, Clerkenwell .....	Church Commissioners ; private gift.
St. John, Hampstead .....	Purchased 3,000 <i>l.</i> fees and poor rates.
St. James's Westminster .....	Yearly rental, 180 <i>l.</i> ; purchased, 80 <i>l.</i>
St. John, Wapping .....	Sundry purchases, 365 <i>l.</i> and annuity, 28 <i>l.</i>
Kensington .....	Subscriptions, 6,100 <i>l.</i> on annuities from church rates, &c.
St. Luke .....	Gift of Ironmongers' Company.
St. Leonard, Shoreditch .....	Purchase, 1,300 <i>l.</i> church rate.
Leyton .....	Purchase, 150 <i>l.</i> poor rate.
— Ditto, Chapel .....	Private gift.
St. Leonard, Bromley .....	Purchase, 370 <i>l.</i> poor rate.
Lexden .....	Purchased by four persons, 72 <i>l.</i> 12 <i>s.</i>
St. Mary-le-Strand .....	Church Commissioners, purchase 150 <i>l.</i>
St. Mary-le-bone .....	Purchased, 6,100 <i>l.</i> by bonds chargeable on fees, &c.
Mistley .....	Private gift.
St. Matthew, Bethnal Green .....	Church Commissioners.
St. Mary, Stratford, Bow .....	Purchased, 5,700 <i>l.</i> by rates.
St. Mary, Islington .....	Purchased, 8,400 <i>l.</i> by annuities.
Great Ilford .....	Private gift.
St. Pancras .....	Purchased, 374 <i>l.</i> by rate.
Paddington .....	Purchased, 2200 <i>l.</i> by bonds on fees, &c.
St. Paul, Covent Garden .....	Purchased, 750 <i>l.</i> by general rate.
Repton .....	Private gift.
Rochford .....	Private gift.
St. Sepulchre .....	Purchased, 1,036 <i>l.</i> parish rates.
St. Stephen, Coleman Street .....	Parish ground lying waste.
Southwicks .....	Purchased, 65 <i>l.</i> church rate.
Southminster .....	Purchased, 1,220 <i>l.</i> by parish rate.
Twickenham .....	Purchased, 300 <i>l.</i> by parish rate.
Tottenham .....	Purchased, 126 <i>l.</i> by parish rate.
Thaxted .....	Purchased, 185 <i>l.</i> by parish rate.

Parish.	Method of Possession.
Uxbridge.....	Private gifts.
Watford.....	Purchased by parish rate.
Wanstead.....	Private gift.
Woodford.....	Private gift.
West Ham.....	Purchased, 4,700 <i>l.</i> parish rate.

Now, out of these seventy-seven cases, it will be seen, that there are only twelve in which the ground was the gift of private individuals, who, doubtless, possessed the right to restrict its use to those who submit to the funeral service of the Church of England. Whether these public-spirited persons were so sectarian in their feelings as to make that restriction, however, remains to be proved. In the other sixty-five cases it will be found, that the purchase money or the ground was obtained either by parochial rates to which Dissenters contributed, or from public property, in which, as citizens, they possess a common right.

If, then, this return from the diocese of London be taken as a fair specimen of

the state of the case throughout the kingdom, we ask, can churchmen equitably refuse their dissenting neighbours the right of depositing the remains of their relatives in these convenient burial grounds, unless they submit to a service which is found, in too many instances, so unsuitable to the circumstances of the departed, as to excite a thrill of horror at its sad irrelevancy.

The Roman Catholics of Ireland enjoy the privilege of interring their dead in the burial grounds of the Protestant Churches according to the forms of their own communion, and we have, therefore, to learn on what ground of legislative justice it can be refused to the Protestant Dissenters of England and Wales.

#### THE CHURCH OF ENGLAND IN WALES.

Some time ago there appeared in the *Cambrian Journal* the following paragraph:—"A clerical meeting was held on Wednesday last, at Meline; the congregations were exceedingly numerous and respectable, and a spirit of deep devotion seemed to distinguish all the proceedings. \* \* \* The Clergy then and there assembled signed the following, contradicting the great Wilks lie: 'We, the undersigned Clergymen of the diocese of St. David's, having read in the newspapers that at a public meeting lately holden in London, a statement was made by John Wilks, Esq. M. P., to the following effect, viz.—'That the churches in Wales were, generally speaking, so deserted, that when banns were about to be published in any of these churches, the clerk or sexton was obliged to go round and collect two or three families,'—and feeling the importance of not allowing such statements to remain uncontradicted, do hereby declare that the assertion is utterly untrue with respect to our several parishes, and, to the best of our belief, it is utterly unsupported by fact.'"

A Correspondent of the *Welshman*, an ably conducted liberal journal, after animadverting on the duplicity and obscurity which characterise this document, proceeds to make the following statement:

"A numerical statement is generally felt as a more forcible argument than mere description, however lively; and it is the only fair criterion by which it is

proper to investigate the necessity and utility of an establishment. As it would be foreign to my present purpose to form a representation of dissent in these parts, in contrast with Church of Englandism, I shall content myself on this occasion by laying before my fellow countrymen a list of the communicants at the following twenty-four churches, (irrespective of the clergy and their dependants,) being residents of the respective parishes, which are adjoining each other, and forming, on the whole, an extensive tract of the northern part of Pembrokeshire. It will be proper to commence at the place where the 'exceedingly numerous and respectable' meetings were held, namely—

* Meline .....	3
Kilgwyn .....	0
* Whitechurch .....	6
* Llanvairnantgwyn .....	0
Monachlogdu .....	1
Maenclochog .....	13
* Morvil .....	0
Llangolman .....	3
Llandilo .....	0
* Llanvinnach .....	2
Penrith .....	0
Chapelry of Castellana .....	0
Clydey .....	5
Kilrhedyn .....	11
Chapel Coleman .....	3
Llanvihangel Penbedw .....	0
* Manordiv and Chapelry of Kilvowyr .....	11
Kilgerran (a village of the name included) .....	30
Bridell .....	3

• Llantood .....	2
• Monington .....	4
• Moylgrove .....	6
• Bayvil .....	0
• Eglwysrw .....	42

Total..... 145

Deduct the numbers at five churches, 12, 11, 30, 11, and 13, and there will remain the grand total at 19 churches of 35 'faithful sons!' average, two. I cannot accurately ascertain the number of professing Dissenters within the same limits, but they may be stated at about 5500, and the hearers, who are not members, at 1300 more."—*Patriot*, Feb. 11.

#### ANTI-SLAVERY PAPERS WANTED.

The friends of emancipation are requested not to destroy their anti-slavery papers, but to collect them together in each town, and send them in packages or boxes to America. If they are forwarded to Liverpool, Bristol, &c. to influential persons, who have exerted themselves in behalf of the oppressed, they will, no doubt, succeed in getting them conveyed to the southern States.

#### RECENT DEATHS.

Died, on Wednesday, the 24th of December last, at Bradwell, Suffolk, at the advanced age of ninety years, Mr. JOSEPH PARKER. He was the son of the worthy person of the same name, who for upwards of twenty years, acted as amanuensis to, and ultimately had the privilege to attend the death-bed of the eminent Dr. Watts. The deceased was early married to a sister of the Rev. Dr. Samuel Wilton, formerly minister of the Weighhouse, Eastcheap, a zealous and able advocate of religious liberty. Mr. Parker had survived this truly excellent lady several years. The affliction which terminated his protracted pilgrimage, was brightened by the consolations of the gospel; and he bore witness to the foundation and the firmness of his hope, by exclaiming in his latest hours, "None but Christ."—"All is well." Mr. Parker is understood to have left a valuable collection of unpublished MSS. of Dr. Watts and Dr. Doddridge; and much interesting correspondence of other distinguished divines among the Dissenters.

After a short illness, at Clapham Common, on Monday, February 16th, 1835, JOHN BROADLEY WILSON, Esq., in the 71st year of his age.

This distinguished Christian philanthropist was a member of the Antipædo-baptist denomination, but of so enlarged and Catholic a spirit that he was a cheerful and munificent contributor to

all the great efforts of christian zeal and enterprise in every evangelical communion.

It was his happiness to continue to give not only his property, but his personal exertions to the cause of Christ to the last week of his life. He now rests from his labours—and doubtless enjoys the reward of his faithful stewardship.

Most of our readers have already heard of the mournful loss our churches and the world has sustained in the death of the Rev. ROBERT MORRISON, D. D., the first Protestant missionary to China.

This melancholy event occurred at Canton, on the 1st of August last. He had received from His Majesty an appointment to the office of Chinese Secretary and Interpreter to his Majesty's Superintendent of British Trade to Canton, and therefore accompanied Lord Napier on his voyage from Macao to Canton.

He was impaired in health when he left Macao, and being exposed during his passage to boisterous and rainy weather, the unfavourable symptoms were greatly aggravated.

He arrived at Canton on the 21st of July, when he suffered much pain and lassitude, which continued to increase upon him, but without any apprehension of urgent danger, until within an hour of his peaceful death, which occurred about ten o'clock in the evening of that day which had beheld the gladness of the British Churches on account of the abolition of negro slavery.

On the receipt of these melancholy tidings a special meeting of the Directors of the Missionary Society was convened for the 2nd ult. After they had bowed at the footstool of the Divine Majesty, acknowledging the supreme prerogative of Him who fixes the bounds of our habitation, and limits the period during which his servants are honoured to labour in his kingdom on earth, the following expression of their sentiments and feelings was entered on the minutes of their proceedings:—

Resolved:—"That in receiving the afflictive intelligence of the decease of the Rev. Dr. Morrison, the first Protestant Missionary to China, the Directors bow with devout submission to the will of the Most High."

"That they deeply feel the loss which has been sustained by this, and kindred Institutions, in the removal of their esteemed fellow-labourer, whose able, indefatigable, holy, and benevolent exertions, have been, during a period of

twenty-seven years, devoted to the spiritual benefit of the chief nations of South Eastern Asia, and through whose instrumentality, in an eminent degree, by the Divine blessing, the millions of China have the means of reading in their own tongue, the entire volume of Divine Revelation."

"That while the Directors tender to the bereaved widow, and fatherless children, their sincere condolence, and pray that they may richly experience Divine support and consolation, they would express their firm conviction, that whatever alleviation the sympathy of the British Churches can supply, will be promptly and cheerfully rendered."

In compliance with the request of the Directors, a Funeral Sermon was delivered at the Poultry Chapel on the 19th ult., by the Rev. Dr. Fletcher; who, on that occasion, presented to a numerous, attentive, and deeply-affected audience, a necessarily brief but clear and just outline of the character, attainments, and efforts of their late beloved brother.

We readily comply with the request made to us, on behalf of the widow and near friends of the late Dr. Morrison, to state that, as soon as circumstances will admit, an authentic Memoir of this eminent servant of Christ may be expected. It is the hope of the friends of Dr. M. that no stranger to the family will un-

dertake the publication of a professed life of the deceased. The charge of the posthumous reputation of distinguished persons seems, properly and naturally, to devolve on those who stood most closely connected with them during their lives; and it is only when the obligation resulting from that relationship has been manifestly neglected, that other parties can with propriety interfere.

## NOTICES.

The annual Sermon in aid of the Society for the Relief of the necessitous Widows and Children of Dissenting Ministers, being the one hundred and second Anniversary, will be preached at the Rev. John Eustace Giles's, Salter's Hall Chapel, Cannon Street, on Wednesday, the 1st of April next, by the Rev. Edward Steane, of Camberwell. Service to begin at 12 o'clock precisely.

We are glad to hear that the Rev. Richard Knill, of St. Petersburg, is engaged to preach at Craven Chapel, on Tuesday, the 24th instant, at half-past six o'clock, in behalf of that excellent Society, The Poor Minister's Friend, or The Associate Fund. We cannot refrain from expressing our hope that there will be a large attendance, and that a liberal effort will be made. After the Sermon, the Report of the Proceedings of the Society will be read.

## ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received from the Rev. Messrs. W. Owen—R. H. Shepherd—W. L. Alexander—T. Milner—Edward Giles—James Spence—C. N. Davis—J. W. Morris—W. Roaf—J. E. Good—Joseph Morison,

Also from Messrs. Josiah Conder—W. Ellerby—Benj. Rix—J. Proctor.—A Friend.

Mr. Giles's letter will be communicated to the appropriate Committee, but as the character of the Hymn Book was determined by the last Assembly of the Congregational Union, they have no power to deviate from the instructions that were then given. We shall be happy to hear from him on other subjects.

## ERRATA.

P. 22.	Col. 2.	line 23 from bottom	for chained	read should
—	—	line 18 ditto	.. faint	.... fairest
— 23.	Col. 1.	line 2 from top	.. a sleep	.... sleep
— 96.	Col. 2.	line 12 ditto	.. worshippers on	.... worshippers. On
—	Col. 2.	line 10 from bottom	.. Jean Maria	.... Jean Marie
— 97.	Col. 1	line 3 ditto	.. Drachenfel	.... Drachenfels
—	Col. 2.	line 4 from top	.. approach	.... appearance
—	Col. 2.	line 11 ditto	.. castle crags	.... castled crags
— 98.	Col. 1.	line 16 ditto	.. scared	.... seared
— 99.	Col. 1.	line 3 ditto	.. soporifics	.... soborifics
— 100.	Col. 1.	line 9 ditto	.. meerschauums	.... meerschauums
— 115.	Col. 1.	line 7 ditto	.. ought so	.... ought not so